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T H E
Gentlemans Monitor;
Or, a Sober
INSPECTION
INTO THE
Vertues, Vices , and Ordinary Means,
Of the **R I S E** and **DECAY**
O F
MEN and FAMILIES.
WITH
The Authors Apology and Application to
the Nobles and Gentry of *England.*
Seasonable for these Times.

B Y
EDW. WATERHOUS, Esq;

L O N D O N,
Printed by *T. R.* for *R. Royston*, Bookfeller to
his most Sacred Majesty. MDCLXV.

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TO THE
Most Reverend Father in God,

GILBERT

By Divine Providence

Lord Archbishop of Canterbury,
Primate and Metropolitan of all England,
and one of his Sacred Majesties most
Honourable Privy Council.

May it please your Grace,



Great Presents bespeak their
acceptance, small ones are
modest intreaters, and triers
of the Grandeur of the minds
of those to whom they are pre-
sented, who value them rather for the respect
and kindness of their Tenderers, then for the
Bulk and Port of such their Tender.

This being the temper of your Grace's
mind, expressive of all Noble Civilities and

A 3

Favours,

The Epistle Dedicatory.

Favours, to those that have the happiness to be known to, and the Honour to be favoured by you; makes me hopeful that your Grace will not despise the Patronage of this Discourse, which, as well in the nature of its matter, as in the Authors design, and resolve, is most properly Yours: And inasmuch as it treats of Vertues and Vices, as they refer to Men and Families, in the good or bad effects of them, and subjoins Addresses suasive to the great ends of Civility and Religion, to whom are they to be devoted as their Tutelar, next under God, but to your Grace? who being a Gentleman by Blood and Birth, a Learned man by Breeding, and Endowment, and an Eminent Church-man by Dignity and Office, have the Naturallest, and most Powerfull Influence to protect and propagate, what, of right Reason, Civil Insinuation, approved Experience, and Divine Zeal, Your Paternal Judgment shall allow contained in it. Such then as

The Epistle Dedicatory.

it is, I humbly beg your Grace to Own, for
the Subjects sake, and for the good intent I
have to the Publique in its publishing.

For since the unparalleled Mercies of
God are so mistaken by men, who build
their hopes and happiness upon this plane-
tary World, the consistence and glory of
which is but, in Nazianzen's

words, (a) *μυδixή μαχαρία*, (a) Epist. 47. ad
Amphiloch.
Fabulous and Enthusiastique:

and since we of this Nation, God knows, little
bettered by our past deliverances, are rather
sicci ad ignem, than albi ad messem, as

(b) St. Bernard once wrote to
Pope Eugenius; and since it (b) Lib. 2. de
Consider.

is high time to advertise the too
too general Extravagancy of England, of
that sober gratitude, and vertuous con-
versation, which the abundant Goodness of
God to the whole Nation, and to the Nobility
and Gentry in it, calls for, from them; I
think

The Epistle Dedicatory.

think it my duty, whom God inclined to meditate and perfect this, now to submit it to the view and censure of the Readers; beseeching God, the inelaboration of the Method and Stile, may rather return the Author disparagement, then the Argument misfortune.

If then Your Grace, whom to speak and write of, is to speak and write of

Ἀθανάσιος ὁ
μεγάλος ἐπίσκοπος
ἡμετέριος, ταῦτα γὰρ
ἔκρινεν ὅτι
ἐκείνῳ ὡς ἀπο-
τὴν ἱστορί-
αν. Nazianzenus de lan-
dibus Athanasii.

Vertue, as was said of (c) Athanasius the Great, shall excuse this confidence, which proceeds from Conscience of my Duty to do, what in me lies, to serve the Publique, I shall take it as a good encouragement to hereafter diligence in this way, wherein in the

worst of times, and on the then least favoured Subjects, I have neither been silent, nor (I bless God) insuccesfull. Tea, I assure Your Grace, I am so convinced of the Activity that Reason and Religion expects from

every

The Epistle Dedicatory.

every one, in whom the Candle
of God shines, and the Zeal
of God burns, that not to
improve the least (d) Talent
of Learning and Grace, I
account Sacrilege and Sin;
which would many of the
Great and Wise men of Eng-
land think more upon, they
would Fear, what I do, to
wrapp up their Talents in Pri-
vacies, or to mis-spend them
on sins.

May Your Grace long
live to Edifie this Church, to
Advance Learning, to Foster
Piety, to Suppress Licentiousness; to Pray,
Preach, Rule, and Live down all Malignant
opposition to the Power and Purity of true esta-
blished Religion, and Practicall Godliness: So
shall You obtain the Virgins Crown, and the
Victors

(d) *Quis non bene
utatur talento
sibi commisso, id
est, mentis acie
quæ videntur om-
nes qui docti aut
urbani aut sancti
nominantur ex-
cellere sed habent
eam in sudario
ligatam, aut in
torra obrotam, id
est, delicatis aut
superfluis rebus
aut terrenis cupi-
ditatibus involu-
tam & oppressam,
ligabuntur ergo
his manus & pe-
des & mittantur
in tenebras exte-
riores. Sicut August.
lib. de vera Religione
Tom. 1. Operum.*

The Epistle Dedicatory.

*Etors Euge ; which that Your Grace may
have, when Your Life (not Your Vertues and
Renown) leave this World, He most affectio-
nately prays , who now is , and ever resolves
to be,*

From *Syon-
Colledge, this
3. February
1664.*

Your GRACES

Most unfeigned

Humble Servant,

EDW. WATERHOUS.

The Authors Apology to the Nobles, Gentry, and others his Generous and Candid READERS.

BEcause it seems to many wise men, to be out of fashion to be publique spirited, and Vertue bears now so low a price, that he who with Cleantes, dare and can deny himself, to persuade and example men to be Vertuous, is so far from being accounted Magnanimous, that such an one is censured, down right weak, and an unthrift of his time: Therefore do I in obviation of those detractions, that prophane, spiteful, and ignorant persons afflict honest actions with, prefix this humble defence, hoping that God, who has in all ages assisted his Champions in their conflicts with Error and Obstinacy, will not desert me in this so Sober, and, I hope, so seasonable a Manifest.

Wherein, as I willingly have expressed no vain hope that my pen will prevail beyond abler ones refused, so have I no fear but that God will give some
success

Ἄλλω ὃ βασιλεῦ ὁ
ποῖα ἔνικα τῷ ζῆν
μόνος δὲ ἀποστήτας
μὴ δὲ φιλοσοφίας.
Ἐκ. Cleanthes a-
apud Plutarchum,
lib. de vitandis
alieno p. 831.

The Authous Appology

*Τὸ θαλάττῃ ἐρίσασα
 ἡ πλάγῃ ἀνίσταται.*
*Idem lib. de Ira
 Cohibenda p. 455.*

*success to it, because it is (in a sort) his Monitor to mens
 miscarriages, and does not with
 Xerxes quarrel with Seas and
 Mountains, whipping and bat-
 tooning them by the rudeness of
 passion; but calmly comes upon
 them, with the influence of Argu-
 ment, and the prevalence of Language soft & serious.*

*I confess in the Cause of God, wherein Catho-
 lique Truth is malled down by Paganism, or cor-
 rupted by Heresie, there to appear with spirit like
 that of the ancient Fathers, Athanasius, Clemens
 Alexandrinus, Cæsarius, Augustine, Optatus,
 Bradwardine, is but to answer the Alarms & Sum-
 mons of true Christian zeal; upon such occasions
 God expects the Cannons, and Volleys of our Cou-
 rage should play freely and fiercely on such desfan-
 cers of him. But when prophaneſs hath only eat
 into the manners of some men, and Laws are in
 being to punish them; and Vertue is yet in pos-
 session of the credit and lustre of Nations; then
 not to be moderate, and to dissuade from Vice by
 Argument and Oratory smooth and cogent, is to
 forget that great Spirits are rather led then dri-
 ven; and sooner caught by kindness, then conquere-
 red by force.*

*Having therefore this Justifiable Errand to
 you, O Nobles, Gentry, and engennous English-
 men, to present vertue; in all the beauty and bra-
 very my poor Wardrobe can array her in; and*

to

To the Nobles, Gentry, &c.

to depreciate Vice, by allegation of those ill Offices, and ill Events that it does, and occasions to You, I judge it, (with your pardon) proper to begg the belief, that since no motive works me to write, but duty to God, and love to Mankind, of which ye are a considerable part; no return will be worthy You to wake Me, beneath your respect to my counsel, where it is safe and serious, and your preterition of my mistakes, where ever they appear, the displays of infirmities, and not the fruits of affectation.

I know it is hard, and in a sort impossible to please all; men will have their humours in reading; as well as in any other pleasure of their senses: yet, as I hope not to satisfy all, because then I fear I should dissatisfie my self; so do I pray I may please Readers and Hearers Wise and Worthy, and offend others less valuable, as little (as right to Vertue) will permit. I love not Sarcasm, nor are Gentlemens Pens less, then prophaned and dishonour'd, when like Draco's Laws, they make impression of Death & Terrour, rather then expression of Conviction and Perswasion: Cripples in reason, and men of maymed Argument may horse themselves upon the Bucephalus of noise and vehemence; but Gravity and Truth that need no Fucus, abhors any pub-

Οὐ μάλαν ἀλλὰ
δυσάτω χροίαν τὴν
ἐλαφρον. Plutarch.
in Licurg. p. 841.
Quisquis talis ex
vobis est frustra se
Christianum aut Sa-
cerdotem dei profite-
tur qui lenitatem dei
non curat. Optatus
lib. 2. advers. Parme-
nium p. 20. Edit.
Paris.

lication

The Authors Apology, &c.

lication, but that which is ingenuous and inoffensive, because her project is to inform and captivate, not blemish and provoke. Thus then have I endeavoured to present my self to You, as one whose design is more to gain You, then to gain by you; and as I have avoyded making my discourse like Semiramis her

Ὅστις αὖ χερματεύ
διδόνε κασιλῶς.
Plutarch. Apotheg.
p. 173.

Tomb, boldly promising, what it performs not; which is to do as Agefilaus was wont to say Taylors do, who make great Garments for little Bodies, and

great Shoos for small Feet: So have I aymed to write, as one who by adorning the Statue of Vertue, as Cæsar did the Statue

Τῷ ἡμῶν ἱππῶν
ἀνδρὶ, de Fortitud.
Alexand. p. 335.

of Pompey, would not dis-eternize himself. Let Alexander, and his Enviars, fix their remembrances on Caucasus, Emodus, Tanais, and the Caspian sea;

I am contented to have no other Memorial, then that of the practice of true sincere piety and generous love to Christian Learning.

EDW. WATERHOU



A
DISCOURSE
OF THE
VERTUES, VICES,
AND
ORDINARY MEANS
*Which probably raise and
decay, or preserve from decay,*
Men and Families.

The Introduction.

THough I have little reason to
concern myself for the Gran-
deur of Families, the Glory
and Vapour of the World,
promoted by them, having
so little I thank God obliged and engaged
me; Nor ought I to hold my self much re-
sponsible to Mine own Family, whose inacti-
vity as well as misfortune, has left me little
B cause

Introduction.

cause to boast of a Generous ancestry ; or to deprecate its setting in the Masculinity of it, in my Line ; which being intencious of Sons (the only ordinary continuers of it in its Name and lustre) shrewly hazzards the Temporary silence of it in me : Yet the love and service I desire ever to express to those darlings of Time and Vertue, Nobility and Gentry, (The succession and splendour of which I pray and hope may exceed their Ancestry in Merits of mind and action, which is the greatest Earthly honour they can do them, whose Lands and Names they inherit and are conspicuous by.) I say, the zeal I have to subvert that hitherto concla-
~~mated~~ *truth*, (That Sons too often make their noble Fathers dishonourably remembred in them degenerated , and to the age they live in , and Family they come from unhappy, (compels me to persist in a willingness to commit to the kindness and civility of those who are wise and worthy , what my modest and welmeaning thoughts are, concerning Honour and Gentry, in the bud, blossome, leaf, fruit, and in the improvements and consequences of them.

*Petrus filio-
rum claritas ut
iplos semper
filios claros fa-
cis, sic parentes
interdum vici-
nitate sua, con-
regis obscurat-
que, Multi fa-
licius obituri
fuerint si sine
filiis obissent.
Petrarcha lib.
2. de remed.
Vit. Fort. Dia-
log. 131.*

SECT.

SECT. I.

*Shewing that distinctions of Men have
been from the beginning.*

THat as there have been men from the beginning, so have some of them affected prevalence and priority, and thereby accumulated Power, Wealth, and Fame to themselves and their relations, is not to be doubted: for that not only the Holy Story, but even the light of reason, carries us towards, and confirms us in, the belief of it: And in that *Moses*, who had so fair advantages, and so much skill to manage them to his own greatness, and his Families advance, did not pursue and improve them to a settlement of the Government of *Israel* in his children & their descendants, but yielded and propagated it according to the appointment of God; we are to admire a self-denial & integrity in him paramount to them, whose worldly prudence it is, first, as much as they can, to make, then to take, advantages, and those subacted to them, to apply to the Majoration of
B 2 their

Of the Rise and Decay

their Names, and the coruscation of their issues and descendants.

There is then no doubt but as dominion and subjection are *Aboriginal*, so the effects of it in familie as well as personal distinctions is very ancient : for as nature dictates perpetuation of ones kind, by apt conjunctions of Male and Female, so doth she also include therein the beneficial consequences of it, and accordingly composes herself to the service of them. Thus she visiblizes herself in the Circumactions of Providence, in the hazzards of Courage, in the toyls of Government, in the vicissitudes of Commerce, in the abstrusities of Science, that by the good voyages issuant from them, and the ports of success made by them, she may arrive her adventurers & owners at those Markets of advantage, which to some are Crowning, to others profitable, to all distinguishing mercies-

Τὸ μὲν γὰρ
ἔδαφος αὐτὸ
μαχαίραις καὶ
σπαλόμεναι πάν-
τῃ ἐξενδύκται.
C. c. lib. 2. ve-
rissimi Histori-
um, p. 403.
Edit. in Folio.

Thus *Nimrod* footed it fairly upon the stage of the first ages, which he made (if he found it not) like that *I-land Nauplius* in *Lucian*, conducted his followers to, *A soyle productive of nothing but Swords and Ponyards, encompassed with two Rivers, one filled with the dirt and mudd of black designs, tintured*
with

with the brimstone of Hell, the other with the blood of innocents prodigally and cruelly shed, and within all nothing but the fire of concupiscence and evil desire, lodged and luted up. And from his president did after-times carry on the project of greatness, by Methods proper to its atchievement : Nor could the design of power have been propagated by any engine more adequate then that of a worldly wisdom, since the corrupted nature of man being rude and sturdy, is reducible rather by terrors and Outwitting, then by mercies and plain dealing; and since Order is so necessary to the Regiment and Harmony of the World, and all Societies in it, that which most conduces thereto, is the meetest genitor and conserver of it; and being usefull in so important a matter as rule is, purchaseth to its self a justifiable Title by the common profit of its exercise, and the good office it doth unto Piety, to which it is subservient in the pessundation of vice, which it humbles, and thereby renders preparatory to the prevalence of Christ Jesus in his Gospel's discovery, and in the various and lovely attendants thereupon. Though therefore it be the voice of

Gen. 11. 3.

Isai. 5. 8.

*Nobilitas est
quidam habitus
electivus, in me-
dio consistens
circa ea qua
pertinent ad
praesse ac do-
minari. Cassa-
nensis Catal. Gl.
Mundi p. 303.*

Babel-builders and prodigious fighters against God, *Let us build a Tower that shall reach up to Heaven, and make us a Name;* and though the Prophet condemns it as a wicked worldly project and work, *to live alone in the Earth, to joyn house to house, and field to field, till there be no place,* yet is this to be understood cursed, as God is thereby defied, and his feare resolved against; which is the sin of the Fool, who saies in his heart there is no God; not simply, as by Masculine prudence, prevalence and advantage is gained, and thereby order settled and kept: Nor do I see how the admission of some men of Gubernative spirits interest (if moderate) into the motives to and procedures of it, derogates from the charity or justice of such attemptors; for since without them succesfull, no Order could be, all the happiness and security that is enjoyed, is debtor to their disposition to, and acceptance of, rule and preheminance; and for so doing they are worthily accounted Noble.

It must therefore be granted, that all distinction, Nobility, & Rule of one over another (though it at first seemed violent, yet by act of time and positivity of law, in which natural consent of Nations

is

is involved ; and the providence and pleasure of God rightly interpreted) is of divine Institution and moral Reason, as a branch from the Tree of Majesty, and of humane approbation ; as that vicarious divinity which conducts to, and preserves mankind in, a neighbourhood, correspondence and agreement.

SECT. II.

That the Jewes , Egyptians , Greeks, Romans, and all Nations, had their Nobles and Nobility, and did honour to them according to their vertue, power and riches.

THIS being modestly premised, (for I disclaim all Dictatorian peremptoriness, and write with submission to the judgments of those that fear God and follow vertue) It may not be from my purpose to insinuate , that there never was any Time or Nation in which there was not the footstep, if not the full portraiture of Nobility and distinction. The Jewes , whom I see no reason to disbe-

Council. Berivom
in Politia Ju-
daica.

τάτων μὲν
ἀντιπρότεροι
ἐστραμμεῖς
ἐμὲν δὲ
ὡς τὴν παρὰ
τὸ βασιλεῖ,
c. Josephus
fratres apud
hilonem. p.
1. lib. de
seph.

lieve, the first people, had it by appoint-
ment from God, the chief of their Fami-
lies were Priests and Princes to them, be-
fore their Judges & Kings, whom separa-
ted from the vulgar they called **נְסִיחִים** No-
ble; so is the reddition of the word *Exod.*
24. 11. and upon the Nobles of Israel he laid
not his hand, & 41 Isai. 9. I have called
thee from the chief men or Nobles of the
Earth. Of these Nobles the Jewes by
their Language made divers sorts, chiefly
חֲוִירִים Heroiques, those that descended
from brave ancestors *men of blood, Viri*
candoris, 10 Eccles. 17. Blessed art thou
O Land whose King is בֶּן-חֲוִירִים the son
of Nobles; so 4 Neh. 19. 5. c. v. 7. 34 Isa.
12. And then they had others they cal-
led **מְסֻנִּים** Men of great riches and e-
state. For **סֶנֶר** *aurum* from **סָנַר** *includere*
imported men, whose Gold was their
fence and confidence; whence proba-
bly that passage, *2 Hab. 6. of lading*
himself with thick Clay; both these, for
birth and riches besides others, were by
the Jewes called *Noble*: After, the Egyp-
tians, who termed themselves the chiefest
of mortals, had great regard to worth
both in men the Meriters, and in their
posterities, renowned for, and privi-
leged by reason of them; they had
their

their
Th
Infig
bad
for p
and
adm
ted
or P
writ
Mag
sand
Godl
gover
ject in
taking
bours
dulge
enric
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of th
to th
them
Nobil
cient
is, I
and v
glory
their

their Kings and their Seconds in the Throne, their purple Robes and their Insignia's of distinction, which were badges of mens preheminance, either for power or wealth, which moderately, and which conscience to the publique, administred, caused them to be accounted *Men above men*, that is, Heroiques or Pettit-Gods. Thus *Diodorus Siculus* writes, Nobility both in the Powery and Magnificent part of it, was for *some Thousand years arbitrated by the Gods and by Godlike Kings*, who did not only steer government to their own purpose of sub-
jecting the persons of their people, and taking to themselves their estates and labours, but according to the patrial Laws indulged their security as Shepherds and their enriching as Fathers, leaving their own posterity such fortunes as they for them gathered by thrift and common consent of the people, which revenues, added to their wel-descended Fame, made them in the Moralists sence Noble; For Nobility (saith he) is nothing else but ancient Wealth, and ancient Worship, that is, Descent from ancestors, wealthy and worshipfull. In process, when *Egypt's* glory withered, and the Greeks upon their stumps fixed their own increment, the

Μυθολογίαι
δ' αὐτὰν πρὸς
τὸ μὲν πρῶτον
ἀρξαι τῆς
Ἀιγύπτου
θεῖς το ὅ
ἡρώας.
Lib. 1. p. 41.

Τὴ γὰρ ἀλλὰ
νομίζομεν
εἶναι εὐσεβίαν
εἰ μὴ παλαιοῦ
πλεστον ἢ πα-
λαιαν δόξαν
Plutarchus lib.
cont. Nobilita-
tem.

Of the Rise and Decay

the learning of *Egypt* transmigrated with their fortune to *Greece*, where the Court Cards of request being, all the civill and learned order of declining *Egypt*, became prey to the Grecian trumps which ruffed and deported every excellency that quondamly they triumphed in; and thereby Nobility became attributed in Greek Authors to every thing rare and excellent; *Birth of vertuous parents is called Nobility*, 'Trees of a good kind *ευκλασά κ' ευγαῖα ἄνδρα* by (a) *Philo*, and (b) *Euripides* τὸ τ' *ευγαῖς πολλὰ διδόνει ἱλαίῃ* ὡς ἀρξῆσθαι γῆς.

The Noble born, have from their blood
a hope,
That they shall rule in Princedom's
Horoscope.

And so again,

Τὲς γὰρ ἀνδρείους φρεσὶ κ' τὲς διανοῆς, &c.

Those that are brave and just in mind,
Daring in deed, of nature kind,
For Nobles are by God design'd.

And that the Trojans had Nobility amongst them, is plain from that of the Poet, who mentioning valiant and divine men, terms them *Trojugenas*.

———— Jūbet & Precone vocare
Istas Trojugenas ———

Εὐπατρίων
βασίλειον τὸ
εὐγαῖς.
Herodotus
lib. 5.

Εὐστρατιάων
ὅστις ἀπαρὶ
γένους, *Aristot.*
3 Politic.
(a) *Lib. de Nob.*
(b) *Euryp. in*
Hecraclide.

Juvenalis apud
Lucium in
Commentar.
ad Virgilium.
p. 903.
Cerda in lib. 3.
Æneid. v. 359.

Yea

of Men and Families.

II

Yea, in that * *Alexander* was wont to glory of his descent from *Hercules* and *Achilles*, as did the *Macedonian* Kings after him, which *Silius* alludes to in those Verses;

Hic gente egregius veterisque ab origine regni,

Æacidem sceptris, proavoque tumebat Achille.

This Gallant swollen was with boast to come

From *Hercules*, *Achilles*, Seirs to whom They were, whose deeds gave them a glorious Tomb,

So pregnant of renown's his Morning Womb.

In as much, I say, as these things are in Authors of credit, we are to be concluded, that Nobility was in account with the *Greeks*; nor else would the holy Text have used the word *ἐξαιρέτως* and *ἐξαιρέτως*, as it doth, *Luke* 19. v. 12. *I Cor.* 1. 26. *Acts* 17. 11. If this Nobility, which those places allude to, had not been in reputation in the world, and that in its several *Vertigo's* and traverses of power and Empire: For when the *Romans* superseded the *Greeks* (Men and States having their hot and cold fits) with the Conquests and Colonies of the *Romans*, the

* *Alexander*
M. cum fuerat
17. jure maver-
ni sanguinis
Achille auctore,
Paterni *Hercule*
gloriosus
est, Vel. Pater-
culus lib. 1. p.
14. edit. Lipsi.

*Inde prodiit juxta
Imaginum quas
nobiles ab armorum
laude paravit
Familia
Decorata
Et nomina mili-
tum clypeis as-
cripta. Forrerius
in leg. 195.
Vegetius lib. 2.
c. 28. de re Mi-
litari.
De clypeorum
dedicatione lege
Plinium lib. 35
P. 3.*

*Nobiles autem primum Patricii,
dicti sunt quippe quibus primum
honores iis quibus nobilitas com-
paratur, in Republ. paruerunt
post autem plebei etiam ubi pri-
mi ad Curules honores pervene-
runt Nobiles dici coepi sunt; ne-
que enim ex genere nobilitas
sed ex imaginibus parabatur.
Sigonius de nom. in Romam. p.
368.*

the Grecian usages, laws, and opinions, eat themselves into the Roman greatness, and became, by common approbation, Roman; and then *Rome* swells with the bulk of Patricians and Senators, and groans under the overgrown weight of Triumphers and Coronetted persons; and it not only allows Citizens to write their names upon their Bucklers, or to charge on them some honourable device, by reason of which they put a great value upon them, and would not cowardly lose them to their enemies, but while they could, carry them, as their Badges of Honour, and at last dedicate them to their Gods, and to the memory of their Progenitors: I say, *Rome* did not only allow her Citizens this mark of clarescency, but animated them to every Instance of Heroickness. Now no Porch is without its Frontispiece; no corner in its Room of State without a Monument

of Nobility, in some Obelisks and Pyramids, in others Triumphal Arches; here a Marble Pourtraiture, there a goodly Statue, or Pillar; every where some Trophy, or Fescue, to Honour manfully acceded to: Yea, though they

most

most set by their first instituted Orders, and reckoned the Descendants from them the *Virtuoso's primarum gentium*; yet had they admissions into, and enlargements of Honour, to reward brave Actions in obscure Men: Which made *Seneca*, no small Courtier, nor yet a man of a refuse birth, to encourage real Virtue thus, *No man is more noble than another, unless he have a nobler soul, and*

be apter to virtuous Atchievements; those that are full of the Antiquities of their Progenitors, and make an endless Narrative of them, adorning their Portals with their Effigies, are by them more noted than noble; there is one common

*Parent of all Men: This World, whether Men come first or last, are valued, or not, is not much by a wise Man to be stood upon: Despise no Man, saith he, that which only is valuable is nobility of mind, which expects the best praise, and makes them that have it worthy of it. Thus he: And hereupon he proceeds to defend *Cleanthes*, *Chrysippus*, and *Zeno*, though in condition beneath Magistrates, and so not enrolled in the publick Characters of Benefactors to the Government, proving*

Eadem omnibus principia eademque origo, nemo altero nobilior, nisi cui rectius ingenium, & artibus bonis aptius, qui Imagines in atrio exponunt, &c. Et paulo post, siue libertini ante vos habentur, siue servi, siue exterarum gentium homines, erigite audacter animos, & quicquid in medio sordidi jaces transilite, expectat vos in summo Magna nobilitas ib. 3. de Benefic. c. 27.

*Lib de Otio Sap.
c. 32.*

*In cujuscunque
animo virtus
inest ei pluri-
mum esse ris-
tuendum.*

*Patércul, lib. 2.
p. 76.*

*Omnes boni
semper nobili-
tati favemus &
quia utile est
Reipubl. nobi-
les homines esse
dignos majo-
ribus suis &
quia valet
apud nos cloro-
rum virtutum
memoria etiam
morum Cic.
pro Sexlio.*

proving that they, in the institution of men in moral Philosophy, and Rules of Virtue, were as useful as men of great Estates and Courage, to support the power of the Commonwealth, were, though then the Romans did prize Virtue and Wisdom in men of the first head, and thought highly of *Coruncanus*, *Carvilius*, *Cato*, *Marinus*, *Fulvius*, *Asinius Pollio*, who all were of no Families, but names of Honour and Nobilitation to themselves, yet did they not wholly exclude the race of Worthies, though degenerated from conspicuity reflecting on them from their Ancestors, who begetting Children in nature and body, not alwayes in nobility of soul, like themselves, they caution'd not to be wholly cashiered Esteem: Not thus is *Seneca* to be misunderstood; but his meaning, in what is præalledged, is, That if meer descent from a virtuous stock, and antecedent Patricians, and personal virtue in an upstart, must be weighed each against the other, as two separate and abstracted things, not resolvable into one person; then he, as a *Roman*, and Man of reason, had rather chuse virtue without blood, then blood without virtue: For as *Phalaris* wrote to *Antiochus*, *Virtue is the true*
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and only Nobility, other things are referrable to fortune. To which Philo fuffragates, Truth and Judgment, quoth he, considers not Nobility only from the race of blood, but from juſtice and courage of action. For when the rattle and noiſe of deſcent and blood is drowned in the casualties and confuſions of worldly inſtability, Virtue ſuſtains it ſelf in every condition, and is welcome to another, when it is baniſhed from, or unhappy in, its own Country. Whence is diſcovered the vanity of too much reſting on Blood and Honour, which is only conſiderable in conjunction with Wealth, which hath wings, and may with them fly away, and then the Nobility of an ignoble ſoul'd man leaves him helpleſs, and remarkable for nothing but miſery. Where then Names and Titles are concurrent with Virtue, and the Mind is a ſtrenuous ſecond to the Names pretenſion, there can be no attribution too luxuriant almoſt for ſuch an Emeriter, who turns the little cottage he is in, into a Theater of Majeſty, and reduces the grandeur of a Heaven into the uncouth angle of his reſidence. For ſuch Phœnixes, whoſe latitudes of love, and intentneſs of general good

Ἐγὼ δὲ μὴδ
ἐν γένει ἀρι-
τῶν ὀίδοι τὰ
δὲ ἅλλα πῦρ
τὰ πῶχλω.
Epiſtola ad An-
tiochum.

Τὸ πύργον
ἐκ δὲ ματὶ μι-
τρεῖται μόνον
πρυτανεύ-
οντι ἀλκιδίαι
ἀλλὰ ἀρετῆς
ἀμείνων.
Philo lib. de
Nobilit. p. 904.

Quid eſt eques Romanus aut li-
bertinus aut ſervus, nomina eā
ambitionis aut ex injuria nata,
ſubſilice in Cælum ex angulo
licet, ex ſurge modo & ſe quo-
que dignum ſinge Deo. Senec.
Ep. 31.

*Sint hi reges
quia majores
eorum non fu-
erunt, quia pro
summo imperio
habuerunt Ju-
stitiam, abstin-
tiam, quia non
Rempub. sibi
sed se, Reipub.
dicaverunt,
Regnent tu quia
vir bonus qui-
dam pro viris co-
rum sui qui
anima supra
fortunam gessit
qui in dissensio-
ne Civili quoni-
am expediebat
Repub. Vincti
quam Vincere
malui lib. 4. de
Benef. c. 32.*

*Eximus lib. 2.
Europ. in bre-
viar. p. 112.
& lib. 8.*

good, puts them upon self neglect, in con-
science to the general, more precious to,
and valued by, them: The wisdom of
Nations ought not only to decree pub-
lick gratitudes, but to invite others by
their acceptation to be free spirited:
*For they deserve best to be trusted and re-
lied on, who (as Seneca says) were single
hearted, and unended, who did not abet
factions to admit themselves into request
and wealth, but retained in turmoils that
just sobriety, rather to be ruined in their
private fortunes, then to sacrifice the
common peace to their ambitions and ma-
lignant acrimonies: So he.*

As therefore the wisdom of Ages, and
Governments, have given great vertue
its due Guerdon, so have they quicken-
ed the faint and languishing hopes of it,
by signal favours collated on them, whom
by them they, as it were, bribed and be-
spoke to become and abide excellent.

Thus *Constantine's* Brother, and *Ana-
ballianus* (though men of no great de-
gree in virtue) were for their very al-
lyance to *Constantine* Nobilissimated;
so the Emperor created his Son *Julian*
Νοβιλισμωον, and thus all Powers have
done, to ingage their Relations and At-
endants to follow Majesty in such mani-
festations

festations of it as are expected from their respective conditions, and opportunities: For surely, if Nobility, and whatever is couchable under it, and understood by it, be worth desiring and obtaining, 'tis chiefly for the subsidy it yields to Virtue, and the addition it makes to Men and Things, which thereby are advanced to a Sphere superiour to their common natural influence and operation, as *Macrius* notably noted to the Roman Senate, *When he so smartly traduced the Idol of Nobility abstracted from Virtue, as that it appeared the vapour and bladder of a tumorous nothing, and the blazing semblance of an insignificant non ens.*

From all which it appears, That Nobility and distinction amongst men has been ever in observance, but chiefly when compeer to virtue; the association with which, though it was not ever in an expresse of notability, yet in a truth of being, and in some degree or other of sutable appearance, which verifies that golden saying of *Demosthenes*, *He that is born vertuous is truly born Noble: And since pure Nobility may well be compared to a River issuing out of four principall Wells, all which rise from the compass of one Hill; the Wells are Prudence, Fortitude, Justice,*

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Tem-

Τὴ γὰρ οὐκ
ἀνὴρ ἢ κομ-
μὸς ἐστὶν ἡρώδης
Herodian lib. 5.
p. 560.

Ὁ δὲ ἀρετῶν
γεννητὴς ἵ-
κτιρος ἐστὶν ἡ
ἀρετὴ ἀνδρεί-
α. Apud
Stobaeum Serm.
217.

Bishop of Saint
Davids Sermon
at the entertain-
ment of the L.
of Essex, 21
Mlx. Holing-
shed p. 1163.

*Felix ille
quem non ex-
cellentia gene-
ris sed mores
virtutesque no-
bilitaverunt.
Apulejus.*

*Aliciat ad le-
gem 40.*

*Arif Polite.
lib. 1. c. 3.*

*Temperance: the Hill whence they spring
is the fear of God and true Religion;* as a
learned Prelate of our Church long
since observed. Happy is that man whom
the graces of a regenerated and subdued
soul to God; dignifies and declares
Noble, though he be in other regards
straightned and reduced to be the ob-
ject of a generous pitty, or of what's
more usual, degenerated scorn.

Not only men then, but even Families
have been happy enjoyers of Nobilitati-
on. For though the immediate ray of ho-
nour be darted upon the face of the first
actor, and that for his action couragi-
ously and with wisdom performed; yet
are the reflexions of it considerable ad-
vantages to all his family and relations,
yea to his servants, who were chiefly
signified in the old Oscan word *Famul*,
the lodge or lie of servants. Nor did the
Family extend then to Wives, Children,
Nephews or Libertines, but onely to the
drudging or least free part of their do-
mestiques. Though times and conquests
have enfranchised words as well as men,
so that at this day Family extends it self
to the utmost line of consanguinity,
which the great Master of reason as well
as eloquence, *Tully*, fully sets forth, when
he

he tells us, that even Nature hath so expatiated charity in man, that he does not only accept them for his Family, who are descendants from his body; or in a direct descent come from one common and numerical ancestor, or are by marriage affianced to him, but also by the frankness and latitude of that virtue, friends though more remote in blood are adopted into the fruits and kindness of it. But this is a large sense of Families, and would require a vast force of Fancy and pains to man the lines and outworks of its circumvallation. That only notion of Families which is commonly understood to be branches from one stock, is that which is the family I treat of.

And certainly there is nothing has been more the care of wise and generous men to raise and confirm in honour and reputation than their Name and Family. That is, not onely their children and their off-spring, but their relations collateral, whom by lawes of nature and nations they accounted second heirs; which appears not onely in the qualities men of great minds endeavour to attain, and by them to be notable and requested, but from the suitable improvements that they exercise

Et ipsa charitas generis quæ nata à primo semine à procreantibus nati diliguntur & tota domus conjugio & stirpe conjungitur serpsit sensim foras cognitionibus primum tum ad finitimos, deinde Amicitias. lib. 9. de Fin. bon. & malorum.

cise the conspicuity of their parts about. For as they do invigilate themselves that their amorous or rash follies doe not precipitate their after preferment: so having well married do they caution the wel-breeding of their children, that fitted they may be for employments and favours of respect and augmentation. Thus of old we read that the Patriarchs as they chose for themselves Wives worthy their piety and love, so did they to their sons present Wives, and them married, placed in courses of life laborious and supportive; upon which foundation they laid all the superstructure of their after happiness and thrift. This after ages imitated them in, & while they saw themselves more then ordinarily mortall in their issues, they either having none, or such as concluded in their sex the nominal perpetuity of them, they made provision for their continuity by assumption of Nephews and Kinsmen, or by adoption of daughters children, which I best like, into their name; and so investing them with what fortune and honour they had in their power: so great a zeal to the prosperity of blood, name and relations is there in a generous man, that as their glory is his

*Totius familia
interest ne quis
ex ea vel in
servitutem de-
ducatur vel fla-
gitiose damno-
que dignitatis
vivat. Ferrerius
ad legem 195.*

his delight, so their dislustre is his torment. Hence has it been ever the study of brave men to promote their kindred, and to resent their disobligements as unkindnesses done to themselves. Nor is there any more sure sign of a Noble soul, then this of endeavouring to know and improve the prosperity of his line and kindred, yea, and of his friends too; for I preferre constant and prudent friends above relations that are loose and uncapable; and truly I am declaredly of the opinion, that Greatness or Riches is not desirable by any Heroique, further then it capacitates the haver to serve God, and his Prince, officiates to the publique, and is a hook to draw into and a hedge to secure worthy friends and relations in the fellowship and affluence of it; For although the other perquisites of it, as place, plenty, pomp of life, respect with men, be tempting and taking motives to its pursuit, and obtaining, yet the prospect that it gives into the knowledge of men and things, and the encouragement and reward it priviledges a man to give to what is excellent and useful, though perhaps clouded and spiritless, is the Royallest incentive to affect and accept it; I like the charity

Quid enim generosius quam tot litterarum proceres habuisse majores: nam si inveterata & per genus diffusa divitia nobiles faciunt, multo magis prastantior est cujus origo thesauris prudentia locupletis invenitur. Alatharicus Rex senatus Rom apud Cassiod. var. lib. 8. ep. 19.

that begins at home, and since I account every one of my Family and Friendship that is vertuous and valuable in any Noble accomplishment, they shall be the objects of my respect and neereſt to my kindneſs who are neereſt of kin to the ſouls nobility, and who have in them the moſt of intellectual Majeſty & practical Divinity. But I return to a mans family, which ſurely muſt be dear to him, upon the reaſon of intereſt, as it is his temporary conſervatory, and that in the Lunary motions whereof he ſees the ebbs and flows of his own fame. For though he is but a termier for life in his perſon, and has but a contingent eſtate in that, yet in the continuity of his deſcendants he has a comparative ſee, and an eſtate, as I may ſo ſay, of temporary eternity; at leaſt the leaſe he has is ſuch as it may laſt many hundred years: which wiſe men contemplating, if iſſue of themſelves fail by corporal defects, or anticipation of vice, vow, or what is parallel to them, provide ſubſtitutions to their memory, though they purchaſe them at rates tranſcending the ordinary values of reaſon. This makes them venture on thoſe deſignes of hazzard, and labours of death, *that none would cope with*

with but those that had a motion of mind above mortals, as Seneca sayes, and whose eares could hear no discouragement though death were the Messenger to dissuade them; and though they saw the pit of their sepulchre opened before them, and ready to receive them: for then they most sweetly modulate the notes of greatness, when they strayne their accounts beyond and above the Elab of ordinary attainment, and assay the supern greatness by the projects of a more then mortall action, which they meditate and are generously transported to produce.

Non potest grande aliquid & supra ceteros loqui nisi mota mens cum vulgaria & solita contemp- sit instinctoque sacro surrexit excelsior. Tunc demum aliquid cecinit grandius ore mortali non potest sublime quiddam & in arduo positum contingere quam diu apud se est. Senec. lib. de Tranq. animi.

SECT. III.

Treats of the perpetuation of Families, as more the desire of brave men then their attainment; and hereupon exhorts submission to Gods pleasure.

WHen men therefore propose to themselves, by Gods permission, to be founders of Families, they doe, as provident builders doe, design models and lay in materials before they declare

what they will build; for according to their well advised scheme and orderly draught, and the proper Instruments thereto, so usually are the advances in, and the conclusions of it. He that will not consider in his mind the money he would expend upon the conveniences he would have in, the time he would allow to, the perfections of his Pile, will never be a wise and thrifty builder; nor will he in resolves of illustration to a family, be more happy, who considers not well and acts wisely, and perseveres in his well-grounded design constantly, to the effectation of it; and this if he does, and is humble and civil in it, he performs as much as man can doe to serve himself to compleatness, and does by the very ambition to do generous things, declare himself of natures Peerage and Nobility; so true is that of *Menander*,
A Vertuous man, though to his Mother He
A Black have, yet is oth' Nobility.

“Ως δὲ ἐν τῷ
 γυναικὶ ὅτι τῷ
 φύσει περὶ
 τῷ ἀγαθῷ
 -Καὶ Αἰδοῖτο
 ὅτι μὴ τὸν ἴδιον
 ἐν τῷ γυναικί.
 Apud Siobalum
 Serm. 218.

This desire of continuing and propagating their Families the Romans of all Nations were more remarkable for, who, as they knew learning, valour, and employments of gain, gathered estates, and by thrift in, and knowledge to get, disciplin'd men in the tenacious keeping, and

and the provident actuating of them; so bred their youth to those frugal and masculine courses, that as they despised vice and avoyded the costly expences of them, so did they preserve their ancestors renown in its freshness and fragrancy by their patrization; and where the contrary was, their publique lawes restrained the wast of patrimonies, and infamiz'd their degeneration; which prudent caution and sage provision for a worldly perennation, though it had not ever infallible influence upon the end aymed at (the good pleasure of God, being often not only negative of, but opposites to, such projects) yet was it a prudent assay to a probable and rationall attainment of perpetuity, or if not such in the propriety of the blessing (which may be thought inconsistent with this world, and with the men and things of and in it; yet *secundum quid*, and in compare with courses diametral to frugality and the benedictions of industrious deligence, the principles of growth, and beauty of Families; it promises much towards its establisment, at least more then the sensual and senseless courses of prodigality and loose living, which are not springs to, but dreyns of

of estates, and let them run at wast by intemperance and neglect.

I know the activity and concerns of the Romans in the severalties of their conquests, dispersing those of them that were strenuous and learned into the several quarters of it, made the generosity of their spirits at home not seem so much and quick as it would, had they been kept nearer their heart, and seat of life, and not distributed into the remote veins and arteries of their growing body, which they wereto inform and quicken: Yet did they in their transplantation not dye, but by their change of climate more improve. For since it is the good pleasure of God, that the Ague of time should, by variations, serve to the revolution of this vicissitudinary world; in which all the Natives, of what edition soever, are by their principle of composition, and the regency of Gods Decree, inclined to change, and not without miracle to be preserved from the fate of their declention and variation, which is but the gradual preface to their interition. They that fix *Abfolom's* Pillar on this Pedestal of dust, do but fancy their own deceit, and consent to their posterities delusion:

*Orta omnia aut
serius aut ocyni
tandem occidunt
& senescunt,
voluet motu
continuo rotans
fortuna, & de
genie ingentium
volabilia regna
versabit: Faciet
illa cum volet
reges ex servis,
servos, ex regi-
bus, & in urbem
Romam, & in
ordem Roma-
nam suam in-
eluctabilem po-
tentiam exerce-
bit. Petarcha
Ep. 4. sine Ti-
lo Tom. 2.
p. 714.*

sion: For though it may please God that some Families are so happy, that they produce as many Heroicks as men, every one born in it, proving, not only not a blemish, but an Ornament, companion to the Nobles, and best of men; in whom nothing trite, or prostrate, appears; but every thing that proves a spring to the emulation of their contemporaries, as the Decian Family is remembered to have, which lasted for hundreds of years unallayed, and in its prime and encreasing keenness, so that to be of it was to be, whatever is expectable from manhood incarnate.

Qui tot annis
continuis simul
splendet clari-
tate virtutis, &
quamvis rara
sit gloria, non
agnoscitur in
tam longo stem-
mate variata se-
culis suis produ-
ctis nobilibus vena
primarios, ne-
scit inde ali-
quid hauci me-
diocre. Tot pro-
batii quos ge-
niti &

quod difficile provenit electis frequentius, ita ut quod addidit familie ju-
venes, tot reddidit curiae consulares. Theodoric. Rex Ep. 6. Importuno,
apud Casiodor. Var. lib. 3.

Or as the Domitian Family, of whom Paterculus writes, all of them either arrived at Consular, Sacerdotal, or Trium-
phal Grandeur: Or the Brethren of Me-
tellus, who triumphed in one and the
same day. I know there have been these
Instances of auspicious providence to
some, who, with Corellius Rufus, have
had felicities of all kinds constellated in
them, and have had the issue of their
prosperity imponderated by the massi-
ness of their own wishes; yea, by those
con-

Omnes ad con-
sulatum sacer-
dotique ad tri-
umphantium
perne omnes per-
venerunt insigni-
a Pater. lib. 2.
p. 438. & 440.
Plurimas vi-
vendi causas ha-
bentem. Plin.
de Corellio
Ruso.

concentrated accommodations which have advanced them above parallel, and declared them single in those, not almost to be believed, enjoyments: To have a clear reputation, and great power, Wife, Daughter, Sons, Nephews, dutiful and virtuous, a number of choice Friends, and all this with a chaste and unviolated Conscience, is, that which but few *Romans* besides him had: Nor of many English men can that be said, which our Learned *Cambden* writes of the Earl of *Wiltshire*, Treasurer to King *Edward* the sixth, who well understood the different times he lived in, and was to steer his course by: That he was raised, not suddenly, but by degrees, in Court; that he built Noble and Princely Buildings; was temperate in all other things, full of years, for he lived ninety seven years, fruitful in his generation, for he saw one hundred and three issue from him by his Wife: I say, though God leave these Instances, and such like, to assert, and make good, the imperativeness and privilege of his pleasure, yet mostly it is otherwise: Statues do not more gather moss, and moulder away with weather, nor Vegetables fade and dye by the currency of their season, and the aridness

Britannia,
p. 267.

aridness
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aridness of their root, the decay of whose succulency appears in the contraction and cessation of the Flowre, then Men and Families do by Time, which has swept away with its Besome, and carried down its Current, Kingly, Peery, and Gentry Families, and set them and their Honours on shore in that *Terra incognita*, wherein they are extinguisht. Yea, in our own Nation, how has the same Carere and fate mortified the *quondam* being and greatness of Name in the *Brittish* and *Saxon* Families; yea, and in the Families from the Conquest, by name, *Albanay*, *Fitz-Hugh*, *Mountacute*, *Mountford*, *Beauchampt*, *Brewier*, *Cameis*, *Bardolf*, *Mortimer*, *Valtort*, *Botereaux*, *Chauvond*, *Curcey*, *De la Beche*, *Carminow*, *Brewire*, *Fitz-lewis*, *Marmion*, *Deincourt*, *Burnell*, *Plantagenet*, all right Noble and Knightly Families in their times, but now either wholly erased, or couched under Families, who married their Heirs, and, with their Lands and Blood, carry their Names only in their Title: I say, this Vulture, and vehemence, in time, tells us, that as here there is no Permanency, so here good & brave Men must expect rather to be deplorable objects of desertion and poverty, then the Favourites

vourites of credit and abundance; nor do I observe the lines of life crosser; or the channels of prosperity lower, to any then to these: Envy, or some other mischievous accident, either calaming their design so that they can make no Port before they are ruined; or else the surges of the storms, in which they and their honest projects ride, suffering them never to be happier, then a shipwrack of all can make them; and the breaking of their hearts for greif superadded, can by it detriment the world in their loss. This I the rather introduce, to turn Men and my self upon rumination of Gods proceedings herein, more abstruse then the nature of unmortified man is capable to submit to, or patient to acquiesce in: Nor is there any thing, that I know, wherein the carnal Heart, and inquisitive Wit, more covets to fathom, and concerns it self to circumvolve, then Gods wrapping of himself up in the Cloud, executing the pleasure of his Will in this, which our dwarfy reason, and insolent ignorance, tearms, with reverence I write it, the *bysteron proteron* of divine Sovereignty, which, by what we call an inconsequence of cause and effect, ratifies his great Authority, and ineffable Wisdom,

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whose Judgments are past searching, and his wayes not to be found out; because it is a way in the sea, and a path in the great water, whose footsteps are not known.

Psal. 77. 19.

How this notwithstanding has perplexed holy and wise men, appears in that of Job cap. 12. who stumbled, That the Tabernacles of the wicked prosper, and they that provoke God are secure, into whose hand God bringeth abundantly. And of Jeremy c. 12. v. 1. Let me reason with thee of thy Judgments; wherefore doth the way of the wicked prosper? wherefore are all they happy that are very treacherous? And Lam. 1. 5. speaking of the Church, complains, her enemies prosper, her adversaries are the chief, for the Lord hath afflicted her. O this prosperity of the wicked, is, that which makes David, a man of a good nature, and a grave sincerity, cry out, I have cleansed my heart in vain, and washed mine hands in innocency, *Psal. 73. 13.* and tempts them (unless better kept by his Grace, and less leaning to their own understanding, and less swayed by natural reason) to think there is either no knowledge in the most High, v. 11. Or, that though a sinner do evil a hundred times, his dayes may be prolonged, *Eccles. 8. 12.* This slow progress of

of God, to judge evil men in the punishment of their evil actions, makes, as evil men set themselves fully to do evil v. 11. so good men almost *put forth their hands to iniquity*, Psal. 25. 3.

Indeed, I confess, according to the scruples and narrow calculates of depraved reason, and the vilde objects of our carnal senses, dijudicating these transpositions and seeming confusions of administration, there should none of this be, but as no ill thing should fall out to good, so no good befall evil men; because, according to the Syntax of cause and effect, and the compossibility of a good effect from a good venture well made and marketted, there should be a Homogeneousness in the return. But when, as often it is otherwise, and that not only in punishment of some adjunct evil to the best good in us, and so on the contrary; but also in right to Gods independency, and plenipotency, vindicated thereby, it proves otherwise, there ought to be in us no repining against, or aversion from, the Love of, and Duty unto, God, who does, with the Creation, his Clay, what the power and will of him the Potter pleaseth, who in all the emanations of his Attributes both

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penal and premiary, evidences himself not more a God of power and wisdom, then a Father of mercy and goodness. For in that the wisdom, power, goodness, holiness and fidelity of God are concerned to effect the glory of the Divinity, in the preservation of the prerogatives of its Crown and dignity, & in the accommodation of its subjects with all things necessary to their being and wel-being. That which occurs to them in their passage from the one state unto the other, must needs be accepted by them as replete with all those energies and intents of advantage, which are effluxable from those forementioned divine Excellencies, as Gods purpose concerning them, and the grounds of their subjection and reliance on him. And thereupon it follows that to recalcitrate those befalls, as they are consequences of superne goodness and greatness, is, to *kick against the pricks*, and to defie the prescriptions and supereminency of God.

Which lessons men to abate deploration of their personal or Family misfortunes, because though the instruments that unwelcomely adjuvate their infelicity be from themselves, yet the chief causality is in that regency which is its own both regulation and support.

In quolibet continuo indubitanter sunt partes infinitae & sic providet & curavit creatur, ut esset totum, sic providet et curavit ut esset medietas & eodem modo se habet de medietate medietatis & ita in infinitum qui enim providit & curat, ut sit domus, providet & curat ut sit paries, & etiam ut sit lapis in pariete.
Gulielm. Parisiens. prima partis de universo parte. 3. c. 2. & 3. p. 713.

3 Lam. 39.

port. And if there be not a *hayr of our heads* but is numbred, *Matth. 10. 30.* Or a *Sparrow fall to the ground without the goodwill of our Father*, as our Lord has assured us, in the aforesaid Scripture, then we ought to *possess our souls in patience*, *Luke 21. 19.* and to reason our repinings out of credit with us, as *Job* did, *Shall we receive good at the hands of God, and not evil?* *Job 2. 10.* Especially *when the living man that complains suffers for his sin.* For God being of infinite wisdom and power, as he designs nothing but what is good, so he admits no good into the rank of his effective purpose, but what he knows ought, and wills shall come to pass, and that in the very nicety and seemingly minute circumstance of its appearing and operation, either as to time, degree, persons, issue, or whatever else is considerable in it. For there being in him an Omiformity and comprehensivity of knowledge, by which he, after a manner superiour to our apprehension and way of intellect, reaches all things by his simple and plenary intuition; the associate perfections in him being of equal lustre and unpareldness, second the knowledge of God, and serve it out in providence and order of action which

as validly produces, as his knowledge and wisdom contrives it. And hence it comes to pass, that the will of God working on our wills to a cooperation, works good in us, and thence works good by us; and then rewards his own encouragements to goodness by bounteous largesses of acceptance from us.

Thus come men to be Wise, Learned, Temperate, Just, Fortunate, Honourable, not from the innate excellencies of their mind, or from the better temper of their constitution; and the stellar influences propitious to their births, (*Though I am far from denying nature's operation in any degree that is within her sphere, and Gods permission, which whether this be or be not, I undertake not to state*) but from the emanation of Gods power, goodness, and wisdom, imparted to, and mixed with, their actions, in the regularity and aptitude whereof, the characters of their merit and fame are impressed and fortunated; yea, so does God sweetly Sovereign it in the wills of men, that he not only leads their wills of action beyond their wills of deliberation, and resolve, so that they shall not do the evil they intended, but in his method occasions their wills to will his production of good, in the way and de-

gree of his establishment, which they intended not. Thus the peevishness of *Laban* occasioned the prosperity of *Jacob*, and the treachery of *Josephs* brethren, *Josephs* advancement; the rancour of *Saul*, *David's* rise; the revenge of *Balack* against *Israel*, *Balaams* blessing of them; and in a thousand other examples, wherein it might be made good. Which supposed, and written of (not I hope without the modesty that becomes a learner, the reason that befits a man, the piety that ought to be in a good Christian,) there may be some good advance made towards the discovery of the distentions and convulsions of Families, Fortunes, and Men, in the various conditions and enterludes of their being: For though (as to us) things may fall out, as I said before, in a seeming retrogradation (and under wise manageries, and in the times of good men, unhappily; and under worse times and men more prosperously) yet is not this event of dissimilarity directed by a blind fate, or a chance of mischance, as we call things of spurious causation; but it is the very proper expression of God, conducting second causes to the subserviency they must not dispute or say nay to; but by a positivity of observance and com-

compliance be disposed by, and concluded in, *For it is the blessing of the Lord makes rich*; and it is his pleasure, that as the same Sunne melteth the Wax and hardens the Clay, so the same power of his should become variouſly effective to men and things; which lets us into the reason, How Men and Families are by a ſecret ſourſe or ſluce, either made affluent, or dreyned of whatever is notable in them.

SECT. IV.

In what ſence the Author underſtands Vertues and Vices to become Riſes and Decayes to Men and Families.

AND now I come to the main of my intendment, having by the preludiary diſcourſe introduced the ſubſequent matter, which is the mention of thoſe means, Vertues and Vices, which do Conſtitute or Determine Families, and make or ruin Men in them. Previous to the enlargment whereon, I crave leave to pray a right underſtanding of what by Vertues and Vices, commencing or determining the Grandeur and felicity of Men and Families,

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*Quare profecto
summæ stultitiæ
est dicere aut
credere regna
& imperia
necesse esse, ad
illos duntaxat
perveniant, qui
nobilitatem
jactare possunt,
cum videamus
quotidie novos
homines, non
modo virtute,
sed multis
sæpe vitiis præ-
ditos, ad magnos
honores atque
imperia perdu-
ci Ita deo pla-
cium est, ut nos
nostri ejusmodi
bona, hoc non
pluris faciamus
quo magis com-
munia eadem
omnibus & ne-
mini perpetua
esse videmus.
Polydor Virgil
proemio lib 9.
p 149.*

lies, I herein intend. Far then be it from me to estate vertue in any *right of merit* to reward, by which God, the most free agent, should *ex opere operato* of his creature, be obliged; or be for reason of congruity or condignity of vertue in men, how remarkable for it soever, bound to make them happy, & their families after them; for that were to make God mercenary to men, & to take off the gratuity of his good pleasure, which makes every good in us what it is; or to perswade any to believe that God cannot out of prerogative bless a bad or blast a good man and family, without impeachment of his justice, or violation of his mercy. No such thing intend I to fix upon the basis of my discourse; for that I know God may do with men and things as he pleases, and yet reserve the glory and lustre of his Attributes; nor ought men to startle at the variety of his administrations, who (for reasons best known to himself, and admirable and adorable by us) suffers *sometimes just men to perish in their uprightness, and not fearers of God to be exalted.* All that I drive at is, to promote Vertue, and deter from Vice, by those cogent arguments of the one, for the most part in this world rewarded, and the other for the most part

in

in this world sorely judged ; the one stabilitive, the other enervative, of Families.!

SECT. V.

Of Piety the first Vertue in Rise of Men and Families, what it is, and how evidenced.

THE first and main advance and prop of Families is Piety to God, which as it consists in a conformity to him in all those imitables, wherein a likeness to him is attainable, such as are Goodness and Charity of usefulness, easiness to give and forgive, patience notwithstanding provocation, with all such other branches as are reduceable under these. So is it seen in those restraints which a man puts upon himself for Gods sake, and to null the power of temptation diversive from God, to the opposites of, and the contrarients to God in him. Hence are those curbings, that holy and effectual self-denial sets upon it self, while the man, in whom it vigorously is, disowns his lawless heart, his straying foot, his wandring eye, his subtil head, his fortunate acquisitions in the most fawning

Τίνα μοι
λοιπὸν πρὸς
ἀπάθειαν,
τίνα πρὸς
ἀταξίαν; τίς
εἶμι μὴτι
σωμάτιον μὴ-
τι κήσης.
lib. 4. c. 6.

Πῶς λέγεις
προσκαταστά-
ξαι ἰν' ὃ ἀν-
κείνους θέλη καὶ
αὐτοὺς θέλη καὶ
ὃ ἀν' ἐκείνους
μὴ ἀν' θέλη
τὸ μὴδ'
αὐτοὺς θέλη.
Idem lib. 3.
c. 26.

and accumulate consequences and representations of them, to keep the testimony of a good conscience towards God, which consists not only in the practice of that worldly Philosophy which *Epicetus* saies is the effect of refined nature, *to consider what we want of the mastery of passions, what of the minds tranquility; what we are, and how we come up to the decrea of our being; and wherein our neglect ministers to our own improsperity; but in giving ones self up to God, to be what he will, and will not have us be.* This is to be truly godly, to take God for our pattern, and to resolve our thoughts, words, actions to him as into their Principle and Centre of authentication and excellency, which when a man sets his heart to effect in himself, God blesses with successe above measure, and with comforts not to be valued; and that not only in the minds calmness and in the faith of a future reward, but in the serenato of his outward condition; so was it to *Abraham*, who for entertaining Gods command with obedience, and following him to the abjuration of his native Country, and believing his promise above and beyond hope procured the promise that God would be his exceeding great reward; that in blessing

he

he would bless him, and multiply his posterity as the Stars of Heaven, and the Sands upon the Sea shore; the extent of which reached not only to his natural seed, but to his seed in succession of Faith in & reliance upon The to be revealed Salvation. Nor can piety have less entailed on it, then perpetuation, because St. Paul, from the Spirit of God, asserts *it to have the promise of this life, as well as of that which is to come*; which though it be not in the summity of its degree fulfilled ever to pious men (For whose condition affluence is not ever good, nor by God allowed convenient, but often and in great proportions the contrary. Yet is in such kinds, waies, and methods indulged to them, as will comport with their present piety, and their future clarity; and that because piety is an honour done to God, in preferring him as the best good, and declining every thing contrary to him, as evil inconsistent with him; and God saies, *Them that honour me I will honour, and they that despise me shall be lightly esteemed*. Piety is an imitation of God, *Tis to be holy as he is holy*; Piety is a resignation of our selves and our affaires to God; and that is attended with *his never leaving nor forsaking his confidents*; so just is

Gen. 15. 1

1 Tim. 4. v. 8.

1 Sam. 2. 30.

Lev. 10. 7.

1 Pet. 1. 16.

Joh. 1. 5.

Heb. 13. 5.

*Quid est pietas
nisi voluntas
grata in paren-
tes? qui sunt
boni ciues? qui
belli qui domi
de patria bene
merentes, nisi
qui patrie be-
neficio memi-
nerunt: qui
Sancti, qui re-
ligionem colen-
tes? nisi qui
meritam diis
immortalibus
gratiam iustis
honoribus &
memori mente
persolvunt.
Cicero Orat.
pro Cnejo
Plancio.*

is God to his word, so royall is God to his waiters on him, that they who take him for their pattern to walk by, are sure to have him their reward to live with; and that not only in the reversion of eternity, the object of their faith, but in the earnest of this worlds accommodation convenient to their sanctified and moderated sense; which makes me commend highly those parents who are not so over solicitous to cark and prog wealth and worldly allyes, which often are seeming rather then real stores to Families, as to train them up in the fear of God, and to dispose of them in Callings consistent with Religion, and then to match them with such as are religious, and heartily revere God; For if to make God ones aym, and to devote a Family to him, be to bespeak and in a sort lay a rightfull claim to his Patronage, and to the shelter and succour of his Wisdom, Power, Goodness, in which none can miscarry, as appeared in the Midwives of *Ægypt*, who, notwithstanding the favour and terroure of *Pharaoh*, would not injure the births of the Israelites, but by doing their duties, as in the sight, and according to the fear, of God, are said to be dealt with well, *Exod. I. 20.* and that in Gods reward of secu-
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rity upon them ; for v.21. it is said , *And it came to passe, because the Midwives feared the Lord ; that he made them houses ;* that is, he not only secured them against Pharaohs displeasure, but enlarged the number and wealth of their posterity. For, though I cannot assent to the Hebrews thoughts, that God directed the Israelites to build them strong houses against the danger of Pharaohs fury. Nor that this building them houses concerned their Families advance to the Priesthood and Kingdom ; yet I do humbly conceive, that God mightily enriched them and their Families, in a temporal regard ; which is, I think, the sense of the words: Though I know Reverend Calvin, and others of great judgment, in regard of the Masculine Pronoun refer it to the Israelites, propagated by the feeble Instrumentality of the Midwives, whose judgment (though I in most cases submit to, yet from it in this, crave leave to depart.) I say, if this fruit of piety , perpetuation of Families, be from this, and such like presidents, evincible, then those persons and families that most sincerely and constantly adhere to God, and are owned by him as such, are most likely and sure to succeed in their wise, humble and godly undertakings, and

*Sobolem eorum
auxit quod
Habres soboli
pepercissent.
Grot. ex Am-
brof. in loc.
Clarius in loc.
Fecerat eos do-
mas sacerdo-
tii scilicet &
regni. Vatab.
in loc.
Locupletaverit
eos magnis
divitiis inter
Egyptios &
fecerat eos
principia vel
capita magna-
rum domorum
inde nascentium
Sius. Greg. in
loc. Toftatus
in loc.*

Holingshead.
p. 1165.

and not only to have in their own hearts
and to give to others, excellent comforts:
as did the deathbed of the Earl of *Essex*,
Deputy of *Ireland*, *tempore Eliz.* to the then
Archbishop of *Dublin*, who professed
that his deathbed speeches should serve
him for Sermons so long as he lived; but
to obtain temporal good things to them
and their heirs after them. The assurance
of this in such times and proportions as
God knows best, made *Abraham* so pre-
cisely train up his children and family in
the fear of God, and God give so full a
testimony of it, in those words, *Gen. 18.*
v. 19. I know Abraham, that he will teach
his children and family to fear me. Yea,
the expectation and confidence of this
wrought *David*, to that instruction of his
Son, *1 Chro. 28. 9. And thou Solomon my Son,*
know the God of thy fathers, and serve
him with an upright heart, that ye may pos-
sess this good Land, and leave it for an in-
heritance for your children after you for
ever, V. 8.

I know this is vulgar Divinity to the
high-minded World, and dull untaking
reason to the prophane and deriding wits
of it, who account Holiness the only way
to bigotry; and declare serious resolution
to live to, & as, God, excerebrated Enthu-
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siafm, and Phanatiqueness; they themselves being, as *Petrarch* that gallant Gentleman complains of the prophane Gallants of his age, *Remarkable for nothing but proficiency in Luxury, and Enmity to Vertue; and thereupon not to be accounted as other then haters of, and opposites to every divine man and thing.* I say, though to these, religious severitie against sin, and in zeal to goodness, be foolishness and loss of time: yet if any thing be a support against decay, a lustre in ballance to blemish, a cordial against desperitings, a security in evil times, a winner upon enemies, a confirmation of friends; yea, above all, a Command as it were upon Heaven: this is that very Sovereign darling which is the subject of Gods care and power, both which cooperate to its preservation: This is that which makes a mans enemies be at peace with him. Pro. 16. 7. and, *his God to speak peace to him*, Psal. 85. 8. and *ordain peace for him*, Isa. 26. 12. *make him enter into peace*, Isa. 57. 2. *live in assured peace*, Jer. 14. 13. and *die in peace*, Jer. 24. 5. This is that which makes the cup runn over, Psalm 23. 5. *whatsoever is taken in hand to prosper*, Psalm 1. 3. This is that which abandons fear in the midst of the valley of the shadow of death, Psalm 23. 4.

And

Ad nil aliud animosi quam ad luxuria studium virtutis, que odium, nihil autem insolite est, si virtutis exempla virtutis hostibus sunt molestia. Lib. 1. de vita solitar. Sect. 4. c. 6.

And this is that *in whose right hand is length of daies, and in whose left hand are riches and honour*, Prov. 3. 16. And if this Piety be, how beautiful is it, and how desirable ought it to be, beyond every competitor with it? and how characteristical is it of it self from all spurious pretenders to it? which therefore are ineffectual to its ends, because adulterate and of false composition: For piety that is thus Munificent and subsidiary to Men and Families, is such by its conjunction with God, and its benediction from God.

'Tis that voyce which God calls for, *Let me hear thy voyce, for it is sweet*, Cant. 2. 14. 'Tis that sweet savour that's grateful to him, *Phil. 4. 18*. 'Tis a potent charm, (with reverence I write) which has a pleasing restraint on him, *Deut. 9. 14*. 'Tis that without which there is no peace, *Isa. 57. 21*. 'Tis that with which there is no want; for to such as have it, *The Lord is a Sun and a shield, he will give grace and glory, and no good thing will he withhold from them that love him*, *Psal. 84. 11*. And is not this Piety to be valued? are Riches, Power, Parts, Beauty, Friends, comparable to it? which, how useful soever they are, and how creditable soever they appear, are only termers to the worlds casualty

*In specie autem
fidei simulationis,
sicut reli-
quæ virtutes
ita pietas inesse
non potest, cum
qua simulet san-
ctitatem & re-
ligionem tolli
necesse est,
Quibus sub-
latis, pertur-
batio vitæ
sequitur &
magna con-
sulio. Cicero
lib. de natur.
deorum.*

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sualty, and ebb and flow, as the vicissitudes of it do, when the fear of God endures for ever in its rule and reward, and thereby deserves a name or esteem above all names. Yea if piety be sincere and Scriptural, it is such a representation of God, as dazzles all mortalls eyes, and silences all mortall detraction; such it is, as extorts from enemies the acknowledgement that *God is in it of a truth*; and thus the spirit of glory resting on it, the obstinacy of man must become suffragan to the testimony of its superexcellency; For if the glory of God be that fixedness of his to his purposes, and the indefeibleness of his creatures expectations; then is Piety, which is the imitation of God in what he is imitable: Not besides that proportion of glory it is capable of, even for its conjunction to, and sameness with, him. And thus it is accounted by me in Founders, or Continuers of Families, a great vertue; yea the greatest of vertues, and that which gives acceptation to all the rest.

SECT.

SECT. VI.

*Of Justice the second Vertue and Means
of raising Men and Families, with
Examples out of Sacred and Civil
Story.*

NExt unto it, I account Justice, and Civil honesty of Conversation and dealing a great strengthening to the Rise of a Family: For Justice is the basis of Gods Throne, *Psalms 79. v. 14.* and an Attribute essential to him, above all created beings, which are so far only Just, as they are partakers of his original Justice, which he has so implanted on, and riveted into, the soul and mind of man, that thence to avell it, or there to usurp upon it, is a rape upon, and an insolence against the Modesty and Majesty of it. Hence is it that the obligation and tincture of this vertue is generally admitted by all mankind, as the principle of all natural Religion, and morall converse; because it fortifies a man against all seidges of dismay, & terrours of accidents; and composes him

*Omnium bonorum rerum
semina animi
gerunt quae
admonitione
excitantur, non
aliter quam
scintilla flammam
levi adjuta,
ignem suum
explicat. Senec.
Ep. 94.*

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to set his soul upon the duty of its design and being, to serve his Maker, and serve his age and relations: which perhaps may be something of the reason why crosses and mis-fortunes befall the best men in this world, God delighting to see the Vertues of his Hectors tried in these combats, and the truth of their Mettall hammered on so hard an Anvil, gains the greater content to himself, and glory from others, by this their stability, which is not onely explorative of his bounty to them, but exemplary to others, whose courage and resolution is thereby exerted and confirmed. Which *Solomon* rightly considering, appends a great Encomium to it in the benediction he promulges upon it, when in his own experience of the providence of God, he testifies to the world, *That the curse of the Lord is in the house of the wicked, but he blesteth the habitation of the Just*, Pro. 3. 33. And the Psalmist, *Psal. 7. 9. O let the wickednes of the wicked come to an end, but establish thou the Just.* To which if we adde that of the 37 Psalm, v. 25. *I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread;* there is enough to conclude with the wise man, *Blessings are upon the head of the just, but*

Ecce spectaculum dignum ad quod respiciat intentus operi suo Deus, Ecce, par deo dignum, vir fortis cum mala fortuna compositus Senec. lib. de Providentia.

E

violence

violence covereth the mouth of the wicked, Prov. 10. v. 6. For however it may fall out, that just men sometimes suffer in common evils, and are boaren down by publique oppressions, not only as, but more remarkably beyond, violent and perverse men; and that to punish some notable failing in them visible to Gods eye, though latent from men, and to possess them that all things many times fall alike here to good and bad; this World being neither the Heaven of the one, nor the Hell of the other, but so checquered with black and white veines, and with lardings of fat and lean occurrences, that there maybe thought, in the contingents of it, no ground of concluding good or evil by what are the returns of them, we seeing here many impious men live in honour, and die in peace, while men more excellent then they are living unfortunate, and violently dealt with in their deaths. As were the two Transfigured Chiefs, who on the mount of Majesty appeared in their respective ages, transfigured, *K. Henry the Sixth: and the never to be forgotten, but everlastingly to be admired and bemoaned, Our late gracious Lord and Master, King Charles the First, the Martyr, who was stiff in Good, and stout in great resolutions.* Though I

Sir Henry
Wootens Cha-
racter. p. 141.

say

say, these Princes, on whom no designed evil, acted by them, can be honestly charged, were villanously dealt with; and by the prevalence of usurpation, destroyed; yet is it mostly otherwise, the Just in their persons and posterities being fecundated and kept by his power to their perfect day of discovery and glory, Gods justice becoming to their justice a Buckler of defence as well as a bucket of store to them and theirs, to whom it hath conveyed waters of relief and fecundation. This was remarkably made good to Noah a very just man, whom because God saw truly religious in his generation, *Gen. 7. 1.* when he overwhelmed all the world, he preserved him by an Ark on the Waters, and with him secured his relations, and in them the seed of succession, *κόσμον δὲ τέρεν* *ἐποίησα* as the Fathers words are; and all this as a reward of distinction betwixt righteous He and violent sanguine They, *who were Giants in the Earth*, and who provoked God by the Inundation of their truculency and oppression. Nor rests it only upon this president, that justice is the way to honour and establishment, but the promises of God, and the assurances of prophetique Men, who accepted it as a matter of faith, and deliver it as such

καθ' ἑαυτὸν
στον ἐν βορεῶ-
ρω διαθήσας
ἀνθρώπων
καὶ διασυνδύ-
ασι τῶν ἐν
δυσσείδει
τάροις κρυ-
πόμενον.
Basil. Selectis.
Orat. 5. p. 27.
Ἐὰν κόσμον
ἐκάλυψεν
ἀνομήνηται
Ναὶ Orat. 17.

Idem Orat. 10.

Of the Rise and Decay

to us confirm the truth of it. King David spends the 37 Psalm in enumerations of felicity to just and good men, *vers. 3. Trust in the Lord and do good, and verily thou shalt be fed.* V. 9. *Those that wait upon the Lord shall inherit the Earth.* V. 12. *The wicked plotteth against the just.* V. 13. *The Lord shall laugh at him. For he knoweth that his day is comming.* V. 17. *The arms of the wicked shall be broken, but the Lord upholdeth the righteous,* V. 18. *The Lord knoweth the daies of the upright, and their inheritance shall be for ever.* Such flowers of comfort are disperced thoroughout this Psalm; yea, thoroughout the Scripture, that the 'acceptation of this grace with God is mightily thence arguable. In one Scripture we read of the path of the just, cleared out to him, and his proficiency in it, *Prov. 4. 18.* In another, the head of the just blessed, *Prov. 10. 6.* and his memory blessed, *vers. 7.* The just delivered from trouble, *Prov. 12. 13.* no evil happen to him, *vers. 21.* The wealth of the sinner laid up for him, *c. 13. v. 22.* yea, his restitution to rectitude certain, *c. 24. v. 16.* So much concerned is God for this just man, that as his Tongue is as choyce Silver, *c. 10. v. 20.* and his mouth bringeth forth wisdom, *v. 31.* as it is a joy to him

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to do judgment c. 21. v. 15. So God doth weigh the paths of the just, *Isa.* 26. 7. & is to them a just God, and a Saviour, *Isai.* 45. 27. O this Justice is a rare Jewel, for it is not only the Rudder that steers humane actions to a happy conclusion, *dum rem suam, rem familiarem, rem publicam administrat*, as *Marcilius Ficinus* notes: but also makes the Haver, in the darkest night of danger, and in the dismallest age of dishonesty, to be transparent and feared. *Ἀντιον τῆς* St. Chrysostome calls it, *the chief Phylosophy* *ψυχῆς φιλοσοφία, ἡ ἐκείνου τῶν ἐντολῶν πλῆρη* of the soul, and the Complement of all the Will *ῥησις. Cebes* of God: Cebes the Theban ranks it with those *ἀρεταὶ ἑλλείπει*, which he places *ἐν χειρὶ γυναικῶν*, as being led by Fortitude ushers Integrity, Temperance, Modesty, Liberality, Clemency, all Vertues; by reason of which this Cardinal vertue is of so usefull import to the soul, that it serves for all purposes of avail to it, as a Rudder to steer, an Anchor to hold, Sayles to carry, Merchandise to freight, Port to secure, Market to vent it to ends of advantage: *lib. 5. de* For as it keeps one eye at home, and lessens a man, so to be good to others, as he prove not evil to himself; so doth it call him to be good to himself so, and so, only as consists with the good of others. Therefore Justice I account a vertue of distribution

In Plato's *Amatores*.

Ἀντιον τῆς ψυχῆς φιλοσοφία, ἡ ἐκείνου τῶν ἐντολῶν πλῆρη ῥησις. Cebes in Tabula p. 42. edit. Wolfpii. Διαμοσύνη ἐστὶ τις καὶ ἑτέρα περὶ τῆς ὅλης ἀρετῆς. Philosoph. lib. 5. de Morib. c. 5.

Scis quemdicam
bonum, perse-
ctum, absolutum
quem malum
facere nulla
vis, nulla ne-
cessitas possit
hunc in se pro-
spicere, si perse-
veraveris &
incubueris id
queris ut omnia
facta distaque
una inter se
congruant, &
respondeant sibi
& una forma
percutta sint.
Senec. Ep. 34.

Homo viriui simillimus &
per omnia ingenio diis quam
hominibus propior, qui nun-
quam recte fecit ut facere vide-
retur, sed quod aliter facere
non poterat, cuique id solum
visum est rationem habere, quod
haberet iustitiam omnibus huma-
nis vitiis immuni, semper for-
tunam in sui potestate habuit.
Patercul. lib. 1. p. 37.

bution not impropriation, which is so o-
perative that it ceases its private con-
cern, when Charity and Piety challenges
and conjures it to a manifestation of grea-
ter latitude. This makes a man not so
much consult the Willows prudence, as
the Oakes fixedness, and to not so settle
his words and actions to a symmetry with
men and times in their riddle and scep-
ticism of humours, as to bring his mind and
actions into a congruity of mould and a
correspondency with vertue; the dispropor-
tion to which argue them differently im-
pressed, and not equally allyed to truth, which
in the concord of them is nobliest desired, as
Seneca's observation is: For this, in a ra-
diancy, as the morning light; and in a
solidity, as the Center of the Earth, was
Job in the East famous, *No man like him
in the East, a perfect and an upright man:
one that feareth God, and escheweth evil;*
Gods own certiorari of him, chap. i. v. 8.

And such another was Cato
Uticensis in the West, whom
Paterculus writes to be the very
Image of all Vertue, in Wit liker
Gods then Men; who did nothing
vertuously because he would have
the praise of doing well, but be-
cause he was so good, that he could

not

not do other then good ; to whom the
juster any thing was, the more was he a
friend to it: for justice was natural to him,
and so exempted him from the miseries
that attend injury; that men concluded by
the happiness he had, that God had convey-
ed to him the arbitration of his own fe-
licity. Thus Paterculus.

Upon which ground I cannot but e-
steem Justice in the nature of any man
such a deep tincture of Nobility, as no-
thing else can equally ingrain the mind
with; such a dose of general and geno-
rous cordiality, as no distemper can e-
viruate, or defeat in its seasonable ope-
ration. For Justice being in the Philo-
sophers word, ἀλλότριον ἀγαθόν, not the good
of the havers private self only, but of
others chiefly he corresponds with, eviden-
ces it self to all those persons and cases in
which men apply themselves unto it. Hence
it makes the Zealot just to his professi-
on, the Valiant man just to his party,
the Husband and Wife just to their
broth, the Parent and Child just in their
exchanges of love and duty, the Prince
and his Subjects just in the entercourses
of Protection and Subjection; the Schollar
just to his Study, the Tradesman just to
his Creditors, the Husbandman just to his

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Lands,

*Hac est indubi-
tata animi nobi-
litas quæ mori-
bus probatur
ornata. Theo-
doricus Rex
Theobaldo Ep.
41. var. lib. 5.
Cassiod.*

*Lib. 5. de Mo-
ribus. c. 10.*

Ufus recte rationis maxime apparet in Iustitia, & usus indebitus in vitiis oppositis iustitia. Aquinas Sem. 1. 2. q. 55. art. 2.

Leges Bocharum parte 2. Hierozoon. c. 17. p. 256. Homines deprimit infra bestias stupidissimas Id. parte 1. lib. 2. c. 41. p. 409. Isa. 1. 3.

Danda opera est, ne quid contra aequitatem congeras, ne quid per injuriam. Fundamentum enim perpetua commendatio- nis & fama est iustitia, sine qua nihil potest esse laudabile. Cic. lib. 3. de Offic.

Lands, in allowing them proper seasons and tillage. In summe, this is the not only varnish and perewig that sets out men, and actions to an amiable sparkishness; but it is the very heart and soul of all the Noble actions of life, without which man, (who is under God the King of all creatures, and should follow the example of God Almighty his chief, who is perfect Justice;) is not only not man, but even beneath the beast that perisheth: to whom as the Holy Ghost attributes Wisdom and Prudence, as to the sensual preservation of himself and his kind; so to the beast does he ascribe justice of gratitude to the care and kindness of his keeper, *The Ox knoweth his owner, and the Ass his Masters scribe*; that is acknowledgeth his Feeder, & is observant of him. Hence it comes to pass, that as Justice is the pale and boundary of right and wrong, so to remove Justice is to lay all distinctions level, and to make a Gallymaufry of order and beauty: Take away justice and lust will become law, and power violence; friendship will transide into treachery, and neighbourhood lanch out into preying; the Table will become a snare, and the house a nest of enmity. But when men live and act in reference to justice, they doubly advantage mankind,

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kind, both by the good Rules they prescribe, and the Noble vertues they practise.

And hereupon justice, when other vertue are, in some sense, limited to particularities, as Valour to Souldiers, Eloquence to Advocates, nimbleness of peception to Statesmen: when diligence is proper to Tradesmen, Humility to Servants, and Bounty to Greatness. This Justice approves it self the Catholique Ornament: Nor is any man to be truly accounted good and happy, who is not grave and just, which because *Alexander* was not in that inexcusable Homicide of *Calisthenes*, the blot of cruel and sensual indelibly lies upon him, and *Seneca* is his accuser, as dishonouring his conquests by the irregularity of that. And though *Harold* the once usurper comming in by ill means, did many excellent things (*destroyed bad, enacted good Laws, protected the Church, honoured Church-men, punished transgressors, defended the rights of all government, which was Princelily done*) yet with his Government he lost his honour, for *Knighton* says, *He came in by sinne, and went out by shame.* Yea, so great a hater is God of iniquity, and so ill stewards are men guilty of it, for their own peace and prosperity, that they seldom, that are immersed in it, avoid

*Justitia legalis
move per impo-
rium ad suum
finem omnes
alias virtutes
morales S. A-
quin 22. q. 58.
art. 6.*

*Hoc est Alex-
andri crimem
aeternum quod
nulla virius
nulla bellorum
felicitas redi-
met quod Ca-
listhenem oc-
cidit. Natur.
Quaest. lib. 6.
c. 23.*

*Regno positum
statim capis
leges in quas
destruere, &c.
Knighton lib.
1. de Eveniis.
Anglorum
c. 16.*

Epist. 42. Epist.
capo. Camera-
cent.

Non in speciali
cognomine sed
in vera iustitia
regis regnique
salus sua est
Petrarcha lib.
1. de remed.
viti. Fortuna
dualaz 96.

voyd the ruine of it: Nor among all the Romans were there many, or any almost, that escaped cruel death; or banishment, who were causal of the deaths & diminutions of their vertuous Countrey men: or of others whom, in their Conquests they sinfully and against the law of Charity and Arms, trucidated. This *Petrus Blesensis temp. H. 2.* observed, not without evident truth of story. Nor do I believe any Family in its descent from the greatness of an Ancestor, who was or is unjust, can or will long thrive, unless it be for a punishment to something else in the age of its contemporariness; or to manifest some other pleasure of God, to which the present prosperity of such a race, subservs. Nor is there cause to fear the blessing of God upon Issue from a pious and charitable Parent. For though, as before is noted, his branches may for a while, and in some particular, wither: yet the root shall retain its life, and inform some seeming obscure Twigs to after eminency; He hath dispersed abroad, he hath given to the poor, his righteousness remains for ever, his horn shall be exalted with honour. Psalm 112. v. 9. And when *Eliphaz*, in Job 4. 7. said, Remember I pray thee, who ever perished being Innocent;

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ent; or where were the righteous cut off? Does he not mind us that Justice is a great help to ascent and permanence in Greatness, and that Families are seldom long Generous or Noble that are raised by Injury; nor are men just from what they say, but in what they do. Which *Alatharick* the Gothish King applied to *Felix*, whom he minded to be as he was named, and not to content himself to be stiled that which in grace of action he deserved not.

Sumpsisti nomen, ex meritis custodi ut semper laeteris veritate vocabuli
Cassiod. var. lib. 8. c. 18.

SECT. VII.

Wherein Frugality is asserted to be a Rise to Men and Families: Together with the true adjustment of Frugality.

TO the two former there is to be added *Frugality*, a great advance to Families. For though to live high and splendid, make a noise, filling the sayles of a Family with the ayre of applause; yet the purchase of that flourish is so chargable, exhaustive, and irreparable, that wise men decline it as the fluce and five thorow which the encrease of a Family

*Quid est cana
sumptuosa fla-
gitius, & eque-
strem censum
consumunt?
Quid iam dig-
num canforia
mota, si quis ut
isti Gargones
loquuntur sibi
hec & genio
suo praestet.
Epist. 95.*

Prov. 13. 20.

mily dreyns and passes. Which *Seneca* remarkably seconds, when he writes thus: *What is more vain and sensual then costly dyet, and profuse drinking, what more wastfull to Knightly wealth, then the luxury of long and costly Entertainments? what is more worthy the Magistrates inspection, then the prodigality of deboshees, that study nothing but to pamper their bodies, and prostitute Vertue by a sinfull excess.* Thus he. And not without cause and reason: for *Rome* was grown so profuse, that Vice disinherited Patricians, and corrupted Matrons; which apologized for the Doctrine of Frugality, as the stop to that carrere, and the check to that Gangrene. For indeed great is the rake, and bottomless the mine of timely and discreet Frugality: It Fills the purse, moderates the port, prepares for posterity, supplies relations, answers charity, is obliged servilely to none, but subsists upon Gods blessing, and its own lawful providence; lawful, I say, *For it resolves not to be rich, by making haste, in Solomons sense: that is, by making more haste then good speed; nor by denying it self lawful accommodations; or by hoarding up what is better ungoten, then had; for such, not frugality, but covetousness, would be like The acqui-*

rents

rents of Sacriledge, a curse to its savor; which God punisheth in his penal blast, and in the vain and praiseless dispersion of a prodigal heir, whose Fork will cast abroad all the *Come to mee's* of his Rake, and send the *Fruits of the short measure*, the *deceitfull ballance*, and of the *evil covetise* of the *Achans* and *Judasses* of the world, into the *Lethe* and dead sea of wast and inappearance: Whereas Frugality as it consists in a convenient supply and management of things, in a mediocrity equally distant from excess: So it keeps us in a composure of mind, not cast down with our condition present, or raised by what may in our future state be more publique and notorious.

Thus *Livius Drusus* may be thought as a wel-poyssed Roman to live, who would have his house pervious, that his actions in it might be seen conform to the rule of a serious and wel-directed man, whose Furniture, Dyet, Clothes, Equipage, were all such as his Fortune would bear, his degree answer, and his reputation not be impeached by. And according to this, who ever enjoys himself, will finde himself the better Christian, the wiser Man, and the providenter Parent. I confess to the great spirits, and little experience of Youth,

*Disceamus mem-
bris nostris
inniti cultum
victumque non
ad nova exem-
pla componere
sed ut majorum
suadent morea.
Senec. lib. de
Tranquil.
animi,*

Youth this is an unwelcome prescript; a degenerate abatement, they count every thing of contraction, though it be a *Pandora* to asser plenty; but yet it is that which years and full sight into the world disciplines men in; and the further degree they take in this Liberal Science of life, the more capable are they to be good Subjects, good Fathers, good Masters, good Common-wealths-men: For Vice is expensive and wasting, Vertue onely is thrifty and chargeless: and if men do but once taste the sweetnesse of well-tempered thrift, they will finde it befriend them with all the conveniences of life; and that without diminution of credit, or fortune; for wisdom being the understanding of arts, in order to the understanding of men by and beyond them; Frugality, which is the wisdom of living without excess, in any Inordinacy, must be a notable means to Emineny, as it veinges upon self-mastery and practical wisdom.

I am no Orator for narrow minds or penurious living; I thank God I have both a spirit above the one, & have ever had the mercy to be exempt from the necessity of the other, a Free spirit and a Free port suit well, and nothing beneath it becomes Noble men, and Gentlemen; where God gives them

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ount; wisdom to do what is honest, seemly,
be a and prudent; but that which I defend in
it is Patronage to the fortune and generosity
the of a Family, is wisdom of practice to live
rather within bounds, that is, to live virtuously.
ience Without voluntary poverty, and the care of
to be bounding a mans self, no Vertue (saies
sters Seneca) can be secured: For, if men gra-
tification is tify themselves to the utmost of their ex-
travagant fancy, the progeny of that lu-
bricity will be eradication of Fame first,
then of friends, and suddenly after of
fortune: For no man can be truly wor-
thy, who contemns health, reputation,
counsel, preservation, to satiate the rude
importunity of a delicate pallate, a wan-
ton eye, an extravagant brain, a credu-
lous humour, and a costly levity: all
which, as so many eager hounds, gnaw
upon the surpris'd carcase of an over-
driven prodigal, whose transition of the
modest bounds of vertue, renders him a
prey to the extorting Usurer, the cunning
Broker, the harpy Cook, the cozening
Taylor, the deluding Steward, the faw-
ning Tenant, the crafty Divel; till at last
he become Lord and Master of nothing
but a prison, and be denied pitty when
in himself he is helpless. Whereas Fruga-
lity

Non potest stu-
dium salutare
feri sine fru-
galitate, cum
frugalitas pæ-
petuas volun-
taria est:
Inter excerptæ
libris Senecæ.

lity so directs to live, in all the severalties of conversation, as to conform present enjoyments to future equality, and to prosperity not only personal but Gentilical; and to break in upon no advantage in hand, that leaves its dregs doleful to succession; which, from the wound and mortification of it, first droop, then wither, and at last fall off from their root and branch.

The inconsideration of which *neglect* or *wife foresight*, in the practicall use of it, is one of the main, and to us known reasons of the unprovision that in many the great Families of *England* makes Daughters and younger Sons unhappy; because Noblemen and Gentlemen, swollen big with the flattery of a great Fortune, a free house-keeping, a Noble retinue, full and chargeable recreations, and often with notable sucking vices, are so beleagured and overpowred with multitude of expences, that they breeding their children in proportion to, and in love of these their treacherous diversions, leave them when they die little but idleness, tenuity of fortune, Ignorance, Immorality, by reason of which they come to shame, sorrow, unprofitableness to their family and the Nation; which, were it timeliy considered,

dered, and their expences moderated in such excrecencies as their prudences may abate, without impeachment of honour, and wast of interest in their Countries; there might be such supply given to their childrens marriage, or other dispose, as would render them independent on their elder brother, and able to live like their fathers children. So true is that of expence, which *Xenophon* sayes of Warre, *small Forces well managed do great feats, when bodies more vage miscarry.* The knack of which some great men having and holding, expatiate their Families much, and make their children in their transplantation considerable; nor have I ever in my experience seen so great estates raised by what has been gotten, as by what has been saved. For *Parsimony*, sayes *Seneca*, is that which makes a little, enough, and enough plenty; nor can he want content in whatever he has, that makes what ever he has the bound of his desire and expence. For whosoever doth not this, casts all he has and himself, into the bottomless sea, the desires of man being vaster then are to be satisfied by the accressions of life, He is the only wise man who lives at home, and desires moderate and attainable things; and them had, uses in measure as is worthy their possession, and

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useful.

Optimus pecunie modus est qui nec in paupertatem cadit, nec procul à paupertate discedit, placebit autem hac nobis mensura, si prius parsimonia placebit sine qua nec ulla opes sufficiens nec ulla non satis patens.
Senec. lib. de Tranq. c. 9.

*Quicquid cupi-
ditati contigit
penitus hauri-
tur & condi-
tur, nec interest
quantum in id
quod inexpla-
bile est conge-
rat, unus est
sapiens cuius
omnia sunt,
nec ex difficili
suenda lib. 7. de
Benef. c. 2.*

useful for others to do good to whom they are bestowed. Which lesson, though it be difficult for men of high spirits to learn, and that which they often set themselves against; yet is it so much prudent in, and beneficial to them to know and practise, that it enhances the lustre and accommodation of their whole life, in the influence and sequel of it: nor does any man neglect the season of it, but he that is permitted by God to be careless, that he may be miserable.

SECT. VIII.

Directs to Callings of imployment and income, as a great means to Aggrandize and Felicise Men and Families.

Fourthly, Callings of imployment and income are great Rises and Enlargements to a Family. For, since the mind of Man must be in Action, and the body of Man (sustained by the labour of his life;) and his posterity be provided for, out of the fruits of it, Callings of gain and advantage are preferable before either sordid ease, or unprofitable toyl: For as
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to a vertuous and wel-poyssed mind, that understands it self created for publique good, honest labour is a delight, and diligence in it a recreation; so to none but to stupid and besotted ones, is idleness a satisfaction; or nugatory and returnless employment, their choice; I know there is an unhappiness on some men, that be they never so diligent and knowing, yea, and that in a calling of compensation and gain; yet they reap no crop, receive no encouragement from it, but are put off with the loss of time, and the cross of beggary; yea, amongst the learned, I have observed some that have thriven in purse and preferment by talks and visits, (by cringings and flattery, and the light Fopperies of trifling Learning: Which *Seneca* calls, *the vain study of useles things*, which was the scab of the Greeks, and grew the Plague-sore of the Romans;) when the serious and sober Clerk, who plods upon the choice parts of learning, and is contributive in his inquisition of good to his own and after times, gets nothing but censure and scorn, and arrives at no preferment, but to be admired for his diligence, and pitied for his imprudence. This has been and daily is seen, the unhappiness of some Worthies whom God keeps low, that they

*Quis autem vir
modo & cre-
tus ad honesta,
non est laboris
appetens justus
ad officia com-
periculo promp-
tus? Cui non
Industrioso
otium pena est.
Senec. lib. de
Providentia.*

*Ecce Romanos
quoque invasit
studium inane,
supervacua
discendi. lib. de
Brevit. vita
c. 14.*

may by their indifferency hatch the eggs of their discovery, and publish their excellent endowments; but yet for all this, Callings are to many, and the most supportive: and the failer thereof is rather the circumvention of an over-ruling power, and a destiny of diminution to a few particulars, then the mischance and discouragement of all; and hence comes it to passe, that as the prudence of man puts him upon choice of a Calling, wherein to be busied, so is that conduct signal in the choice of a Calling, of reputation and fortunary advantage; to promote which, it closes with Sciences, Trades and businesses that are of good report, full practice, gainfull import; by which the industry of man is not only engaged but encouraged to the utmost activity of it; which, delighted in, arrives men, if not at Honour and Riches, yet at that condition of subsistence, which is free from tempting want or servile dependance.

I know there is great difference in Callings, according to the subject-matter of them, and the persons engaged in them; and as generous Callings do not well become persons of low degree, so common ones not Sons of good birth. Yet since God gives not man his own choice, but rules

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rules him by his occult pleasure to such a station and site of life as conduces most to his glory, and mens good; No man must think himself too great for his imployment, or too good to be obliged by the rules of it: for as God humbles generous births, by the low conditions of their after life, *They being exposed to those sorrows and sadneses which are allowed no relaxation, or subterfuge*; so he advances others by birth beggars, to be in quality Princes and Princes fellows; and though he put them upon labour of obscurity for a time, yet when they are fit to be Masters of their Arts, and Professors in their Callings, he ministers occasion to their publication and rise. By which miracle of goodness preternatural to the expectation, and in a sort impossible to the apprehension, of reason; not only the seemingly dead grandeur of some Families are raised to being and bravery, but a new creation of greatness is in them and their descendants, who in their ancestry were worms and no men, the lowest of the people and inconsiderable.

Nor do these redemptions of wasted honour, or obscure birth, ever become the blessings of Families, but by the Midwifery of some one destinated by God to be thus

*Nobis quidem
militandum
est, & quidem
genere militia
quod nunquam
quies, nunquam
ocium datur.*
Ep. 51. Senec.

*Quis est istorum
qui non malis
Rempub tur-
bati quam co-
mam suam, qui
non sollicitior
sit de capitis sui
decore quam de
salute qui non
compitior esse
malis quam
honestior Se-
nec. de Provid.
cap 12.*

*Non Genus sed
Genius.*

Orient in them, and by occasion of Callings of Law, Learning, Trade, Warre, resolutely entred upon, honestly continued in, and prosperously come off from, (for courses of disorder and Immorality, in which men rather study themselves, then advance the publique, & value more their own trimness and ease, then the honour and weale of their Family. Which *Seneca* charged upon some degenerate Romans,) procure men not only no splendour or addition, but the contrary, disrepute and tenuity. And therefore let not any man, how well born and bred soever, disparage Callings and honest and worthy men in them, for they have ever been, and further I trust will be, not only steps and ascents of meanness into greatness; but revivals of decayed greatness unto its pristine vigour: Nor would the great men of *England* know how to dispose of their younger children, or their Families expatiate so, and by such alliances strengthen and imbellish themselves, as now they doe, were it not for learned Callings, and imployments of Trade, which in the income of them are equivalent to Lands and Mannors, and by exchange purchase them.

I am for Blood and Antiquity of Family.

mily, and am concerned in the Honour of them as much as other Gentlemen of ancient extract are: But I will pay a continual Honour to Universities, Inns of Courts, and Corporations, as Wombs no less fruitful of rises and additions to Honour, then Countrie residences, and the great estates in them; yea in as much as the present Greatness and Wealth of *England* owes much to Vocational Improvements, and the purchases of them, they shall have my Vote for their merit of the Nation: For while others vapour on their Sejan horse of idle and vicious unfortunateness, these command the Trojan Horse, out of which march continually the Hellio's of Learning, the Hectors of courage, the Critiques in Law, the Magistrates in Towns, the Nobles and Gentry in Parliament and Country; The Nation is now peopled more then heretofore, and necessity giving aym to ingenuity, there are now more courses of imployment and entertainment taken and approved then quondamly; and as all sumptuary Lawes are vanished by the mixtures of gentry with the plebs in Corporations, so ought all grudge between the Countrey and the City Gentry to be cassated; for that is the best

Mine

Eliz. c. 7.

See my discourses of Arms and Armory; printed An. 1660.

Mine of Treasure in the Nation which advances men from low beginnings, to eminent growths, and leaves their posterity rich and respectfull after them. And what would have become of the younger Brothers of *England*, after the cessation of the Civill Wars, by the Union of *York* and *Lancaster*, in *H. 7.* of happy memory; and after the dissolution of Religious houses by *H. 8.* In both which they were bestowed, and from them supported; If Sciences, Trades and Callings of Civill request had not taken them up, is easie to say, either reason of State must have turned them to a forraign Warre, or they must have lived at home upon the prey either of their elder brothers, or of the Countrey.

SECT. IX.

Discourseth of good Company, and the great Addition and Benefit it is to free, vertuous, and liberall growth of Men and Families.

Fifthly, To the former, add good Company un-vicious and ingenious. For since
Man

Man is a sociable creature, whose time is best whiled away, and his cross fates digested by the help of conversation, and the pleasancy of company; Company that abounds with those conjunct virtues, which fertilize and adorn life, and make men usefull to, and honoured by, the age they live in, is most to be desired, obliged, and adhered to; which the great Moralist observes to my hand, *With the most sweet, tractable, and least sowre companion men wisely court to live, because their own manners are formed from their associates; and such, either in good or evil, are men usually as their mates are.* So he. Indeed life without society, is but a motive death, and a sensitive insenseness, like a watch which has all the hours of the day inscribed on its Circumferential Table, and has a finger to direct to every hour of Circulation; but no spring within to carry about its finger, according to the directed order: So at a loss is man, without company, and those proper and adapt to him, that the quickness of his parts being abated by absence of the edge of their presence, example, and of that little ambition of rivalry which is amongst them, while he studies, he loyters; while he gathers, he loses; while he

Cum placidissimo & facilissimo & minime anxio morosoque vivendum est. Summa inter converfantibus mores & ut quidam in contactos amorem vini trahit, ita animus mala sua proximis tradit. Senec. lib. 3. de ira c. 8.

he endeavours to be something, he proves indeed nothing, but lumpish, stupid, inexperienced, ignorant of men (the best Expofitors and sweetners of Books, and the second noble expence of time.

Which has caused the judicious in all ages and Nations, to fix their mayn content and conversational felicity on Company, which is called between Man and Woman, marriage; between Men and Men, friendship: for this is so strict and severe a compago, and in-laying of soules, that it is not only hard to discern any character of inunion, or to peep into the secrecy of their piecing, but impossible to conclude them any thing else but a coanimation of divers numerical soules into one and the same single and undivided souliness: The consideration of which choice and connexion of Companions by the bond of friendship, made *Seneca* conclude, *that when it is calculated only for, and limited to, prosperity, it hath lost its Majesty*; and therefore is it the oblectament of life, because it is a fellowship of soules in community of Fortunes, what ever they are. Which *Seneca* describes fully. *Friends, saith he, be of coincident hearts, making the common secrets of each other the Jewels of their retirement & punctuality,*
who

Detrahit amicitie majestatem suam qui illam parat ad bonos casus.
Ep. 9.

who prove themselves precisely such as transcend the suspicion of imparity; whose speech is a relief to solitude, and are in Counsels Oracles; in presence, pleasures; in absence, grounds of confidence, that they shall meet the same in kindness and cordiality that they were at parting. This is Friendship, which provoked (a) *Synesius* to term this *ἡ φίλος*, This Friend as a mans own soul, *ἡ ψυχή βασιλεύς* a Kingly present and to cry out *τὸ εὐτυχίας καὶ κατὰ τὸν ἑαυτοῦ* &c. Who a pleasanter partaker of prosperity, and a patienter consort in adversity, who more upright in praise, and more affectionate in reproof than a friend; who like *Asinius Pollio* raised by *Mark Antony*, and commanded by *Cæsar* his enemy to attend him in the *Action War*, replied thus to him: Sir, My deserts of *Antony* are greater, and his bounty more resented by, and obliging upon me, then to permit my so doing; Behold I submit to your pleasure, and withdraw my self from all appearance, that you may not fear me, who render my self a spoyl to your victory, Thus he, in testimony to the efficacy of friendship, which because it is most confirmed by daily converse, frequent computation, sameness of humour and end; therefore is company so to be chosen by men that would reap the royal fruit

Nilil æque oblectaveris animum quam dulcis & fidelit amicitia, quantum bonum est ubi preparata sunt pectora, in qua tuto secretem omne descendat, quorum conscientiam minus quam tuam timeas horum sermo sollicitudine leniat consilium, expedi- at hilaritas iristitiam dissipet, conspectus ipse delectat. lib. de Tranq. c. 7.
(a) *Synesius lib. de regno p. 11.*
Mæa inquit in Antonium majora merita sunt, illius in me beneficia notiora, itaque discrimine vestro me subrahā, & ero preda victoris. Patreculus lib. 2. p. 60. edit Lipsi.

fruit and harvest of it, as that the procreancy of vertue, the virgin verdure of sincere Ingenuity, in the native marks of worthy and wel attended Generosity, may appear herein.

For Company is the Glas in which the beauty or deformity of every mans mind is transparent; 'tis the crucible in which the loyalty or adulterations of their addictions are tried. 'Tis the Physick that either purges out peccant humours, and abates the menace of them, or else leaves dregs of offence to the body by its ill composition and the ineffectuality of its ingredients; by reason of which, as if men resolve to be evil, they must not take good Company to them; so if men will be good, they must not admit evill men to them: For Company have a great stroke which way soever they take. Which caused *Seneca* to admonish his friend, *to recede as much as he could into himself, and to converse with those by whom he may be bettered, or whom he himself may better.* Which *David* considering, justifies himself to be good, from this, *that he was a companion to them that feared God,* Psalm 119. 63. And *Solomon* declares, *He that walketh with wise men shall be wise, but a companion of fools shall be destroyed,* Prov. 13. 20. Who-

Recede in teipsum quantum potes, cum his conversare qui te meliorem facituri sunt; illos admitte, quos tu potes facere meliores.
Ep. 7.

so.

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that is
with his
panion
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So keepeth the Law is a wise sonne, but he
 that is a companion of riotous men, shame-
 eth his Father. Prov. 28.7. & v.24. com-
 panion of a destroyer. For Companions are
 to men weal or woe, light or darknes, pre-
 ferment or ruine; which argues the ne-
 cessity of choice in them, and the danger
 men undergoe, who being vertuous love
 any one not such; and the improbability
 that any evil man will be companion to
 a good man, unless it be to discredit, de-
 voyd which, St. Paul dehorteth Christi-
 ans from worldly mens friendship; not to
 partake with them in their friendships,
 not to be conformed to them, not to be
 slackened in their spiritual vigour by them;
 why? they mind earthly things, which
 holy men do not; they tend to gratifie
 the flesh, with the affections of it, which
 godliness commands to resist, and to cru-
 cifie: Yea, wherever vertue is regent, and
 mastery, it evidences its reallity by this,
 that it herds with those only that for it
 are eminent; and hence reports the praise
 of Excellent, which *Socrates* observing,
 and following the best, became the wis-
 est of his contemporaries. So that it is
 hence to conclude, that all the value
 and esteem wise men put upon company
 arises

1 Cor. 5. 10, 11.

2 Cor. 6. 12, 13.

Rom. 12. 2.

Ἀκαλύψαι
 παντὶ τῷ
 ἰσχυροτέρῳ.
 ἐπιστεῖς lib. 2.
 c. 13. ad finem.

arises from their endowments in mind and manners; from the conscience, courage, constancy, esteem of fame, fidelity to trusts, liberality of humour, affability of nature, civility of carriage they see in them, which only beautifie and nobilitate the Company.

Nor is there any thing that companions are useful in, to life in its Noble purposes; but to institute and confirm men in Vertues Religious, Political, Civil, and Economique; nor do Birds, Beasts, or Men associate, but where there is an harmony in their natures, and a union of tendencies. And I will as soon believe that a Nightingale and a Vulture, a Lamb & a Woodcock, a Crocodile and a Dog, a Basilisque and a Man can make a companionry of friendship: as that a good man with a bad, or a bad man with a good, can be companions. Good men must goe out of the world, if they will not be in company casually with bad men: And so bad men must not be so rife as they are, if good men sometimes light not into their company; but to be companions to the fully, frequently, composedly, is impossible for any but those that are conjunct to their likeness. For congeniality causes consortion and delight, which that Noble

Lord *Brooke* proclaimed to the World;
when above all his other felicities, He
accounted the Phenix of his Titles, and
friend to *Sir Philip Sidney*. Which is as
much as if he had enlarged his own En-
comium: therefore he himself to be a man
of Courage, Wit, Learning, and *Omni-mode*
vertue, because a friend to him that was all
these, in a proportion above other men his
Coævals and Equals.

Upon all which written on this Head,
conclude, that as to be Nobly endowed,
and Noble indeed, advances a Man and
family: so to be in good company, and
square ones word and deed by the pro-
cept and pattern of them, that excell in
knowledge of the method of such profi-
table expression, is to be a promiser of,
and promoter towards, the rise of a Family.

SECT. X.

*Providenceth that apt Marriage, both as
to Tears, Degrees, and Honour, is a
great advance to Families.*

Lastly, next to good Company, apt
matches in Marriage are helps to raise
and

Clarissimum
 si neque exem-
 plo maximum,
 qui magnitu-
 dine operum &
 fulgore carmi-
 num solis appel-
 lari poeta me-
 ruit. In quo hoc
 maximum est
 quod neque ante
 illum quem ille
 imitaretur, ne-
 que post illum
 quem ille imi-
 tari inuentus.
 est. Lib. 1. p. 12.
 Edit Lips.
 Lib. 2. p. 27.

and advance Families. To be successful and flourishing in any thing is a great encouragement to men, and that which renders them respected; so is *Homer*, the blind Poet for his seeing Poems, which have enlightned his Fame, that *Paterculus* tearm him, *A Wit without president, and never to be followed, Poet of the Sunne*, who never could have written so remarkably, had he not been by the Gods designed to be the Herald and Monument of his own worldly immortality. So was the Family of *Metellus*, in which, in twelve years, twelve at least were Censors, or Triumphed; and the *Domitian* and *Cicilian* Families, which succeeded in what ever almost they attempted; I say, to be Almoner of providence, and to dispose the doles of Sovereignty where we please, is to be very happy; but to be happy in a fit Marriage and to dispose lifes pleasancy and successions lustre into the Safe of a Matrimonial Ark; which though it floats upon the vacillations of life, yet is privileged from the Immersions and shipwracks of it, is a great advance to Men and Families. For Marriage being the Port, after all the vain Herrecanes of youth, there must be some ill principle, to correct which miscarriage is a judgment unto, or Mar-

riage must be a mercy, not as it is a bare conjunction of Male and Female, for that has met in Marriages to which the Devil and the world have been Paranympths and Solicitors, and made the married persons tetrical and deplorable, in the sad effects of their unmeet and inconsiderate association;) but then has marriage been apt and auspicious, when, the precedent love, and experienced Harmony receives conferrumination in the perfected and joyed in engagement; when by a Dovelike Mating, and a conformity of Coincidence, they have no scissure or flaw of separation in thought, or of alienation in Carriage or Language. This is that I primely call apt Marriage; which not had, all other aptitudes are insignificant. For as the learned King wrote to his towardly son Prince Henry, *What can all this worldly respects availe, when a man shall find himself coupled with a Devil; To be one flesh with him, and the half marrow in his bed? Then, though too late, shall he find, that beauty without bounty, wealth without wisdom, and great friendship without grace and honesty, are but fair shews, & the deceitful mask of infinite misery.* Thus that excellent King: And in this I am the more precise, because I know it is not more possible without a

G

Miracle

*Gravis sarcina,
dura compedes,
liberos humeros
atq; olim liberos
pedes premunt,
durum dñm,
durius cogitant,
durissimum
perpassu, non
unius lucis sed
totius vitæ
Hospes, forssu
tanque hostis,
vacuam presti-
diis invasi do-
mum. Pet. arch.
lib. 1. de remed.
utrinque For-
tuna dial. 63.*

*Basilic. Doron.
2. book, p. 171*

Ἐν γὰρ τῇ
διαλάσει
τῆς γνώμης
καὶ αἱ διαφοραὶ
τῶν ἰσχυρῶν
καὶ δίσταται.
Thucydides
lib. 3. p. 177.

Cum per Ma-
trimonium
homo perpetua
servituti man-
cipetur non
potest pater co-
gere ad Mari-
monium quan-
quam illum ex
aliqua ratio-
nabili causa ad
ipsum possit in-
ducere. Aquin.
sum. Suplem.
q. 48. art. 1.

Miracle of restraining grace, or subacted nature next to it, (of which I have not known many examples thorow-paced) to find a happy marriage between a paire mismatched in Years, Humour, Descent, Feature, (all, or most of which in considerable degrees are the ordinary potent charms of it, and the cordial repulses of the contrary,) then to expect a quiet match from the yoking of a Dog and a Bear, a Wolf and a Lamb; a Fox and a Goose, together; or the composition of contraries in an equality of proportion, which tends to no issue of accord: And how the Fire and Water, Earth and Ayre, Heaven and Hell, in dispositions should agree (while like *Cæsar* and *Pompey* their great Antipathy not attoned by the expedient of love, the mutual axchanges of which are the transports of that state (the matter of both those mediocrities being absent) but published in the ones resolution to admit no Equal, and the other no Superiour,) is to me a Paradox; and to those that venture in such a crazy Vessel, oftner torment then content. Nor do Marriages thus hudled up in hast, and thus confounded in the prerequisites to, and the associates with them, prove ought above the religious Dungeons, and well-reported

reported little eases of life, in which Adultery is legitimated, and self Felony New-christned modesty; the injured parties reserving their thoughts for them they love, and pyning away their souls, because they are crossed in their Contents. For Marriage, where it is not vertuous, (and vertuous it cannot be, where it is forced from its own motion, and diverted to something besides, and opposite to its natural current, and presuggested tendency) attended with reputation, convenience suitable at least in those things that are indispensable; occasions first undervaluation, then sourness, then neglect, then abhorrence, and at last total alienation: Which *Seneca* observed long agoe, when he tels us, *Nothing is more vage then effeminate minds; whence we have seen desertion of Marriages long lived in; and those more scandalous then actual and judicial Divorces; former love giving place to late discontent; and those deserted in age, who had been beloved in youth.* To prevent which turpitude and ill Omen to posterity, it is good to marry in the Lord; that is, according to the Lords appointment in nature; and with eye to the prevention of sinne, and the satiation of the mind in the object of its fruition of, and

ἔκτεινον τὸν
γάμον πλε-
χίτες ἰζη-
ξασί, ἡκείνων
τὴν παράδει-
ξοντες ἐν ἡ-
ξασί, τὰς
ἡν ὁ γάμος
ἡκείνος ἐν πῶρ
φλεγίδον
αἱ δὲ δὲ.
*Libanius de-
clam. 35 p.
790.*

*Nihil tam mo-
bile quam fa-
minarum vo-
luntatem, nihil tam
vagum, no-
vimus veterum
matrimoniorum
repudia & se-
diores divortio
male coheren-
tium rixas,
quam multe
quos in adole-
scentia amave-
runt in commu-
ni reliquere
senectute. Inter
excerpta.
*Seneca.**

cohabitation with; and if gratefulness in every regard follows the aptitude of it to some darling and approved purpose of man and woman, and according to the presence or absence of it; so in the *magis* and *minus* is the love and acceptance of it with them, as an apt or fit house for the Master his occasions makes him take pleasure at home, and an apt horse causes delight in riding, and apt servants pleases the Master, in their handiness; and apt words are winning and prevalent. If aptitude and fitness in these trifles of life, compared to marriage, be so pleasant and superating: how much more victorious and embraced are they, when aptness in superious pleasures commends them to our choice and love. If a Garment fitted to our bodies, and a Cookery to our pallats, and a prospect to our eyes, and a perfume to our smell, and a softness to our touch, be enamoring: how does fitness transcend it self, when it invades us by the pleasing assaults of a Wife, and batters us by the harmless cannon of her humour, levelled to her own Mark? This correspondence and equature in a Wife, who is the Mans self in another Sex, the duplicate of his heart, his own picture in the glass of Marriage; the partner of his cares,

*Ad affectionem
spectat quædam
jucunda & sua-
visima dele-
ctatio Cassiodor.
lib. de Ami-
citiis.*

Note this.

cares, the cure of his pressures, the heightner of his joyes; the stock of his perpetuation, and his Comrade in the Acts and Monuments of Omnisform vertue. I say, this a fit Wife becoming to a Man, there is reason to ascribe the rise of content and encrease in wealth, glory, and every blessing unto fit Matches: For though some who love women only sensually, and in a corner declaim against Wives, as inconsistent with content, or Husbands freedom; being irritated thereunto by either revenge because they could not work their ends on them; or for that they would rove, and not be fettered to one Woman, which in Marriage they must be; or for the contrary be infamous: which for ought I know, Tully might be guilty of, when he answered the counsels of his friends, to take another after he had repudiated his first wife (he could not serve Wisdom and a Wife together:) Which Petrarch so unhappily with a Monkish severity enlarged upon, that he deserves the censure of indiscreet and rude, when he writes, *Whoever would fly contention, flie women, for the one is not to be avoyded without the other; the presence of women being no less or other then a hurtful shadow; and the correspondence with them, the bane of all Heroicisme.*

*Se non posse
simul uxori, &
sapientie studio
operam dare,
Cic.
Quisquis liitem
fugit faminam
fuge vix alteru-
rum sine altera
effugies, ipsa
presencia ut ip-
sorum dixentur ambra
nocens est.
Lib. 2. de vita
solu. c. 3.
Nil egregius
capis infestius
muliebri con-
sortio, lib. 2. de
remed. nre. Fort.
dial 18.*

roicisme. Though such lashes may be given this excellent Sex, the severity of which is due only to the Eccentrique and Elopers of them; yet the sober and well bred Wives with which God has blessed Men and Families in all ages, are ever to be Owned as Foundresses and Copartners with their Husbands, in the rise of Families, and the well-educating of their children to their after preferment; for while a mother is not unquiet or vain, like her in the Poet,

Stobæus. Scym.
288.

Τὴν πολυτάλῃς ἐς ὀχλὸν ὠδὲ ἐξ
Ζῆν τὸν λαβὼν ὡς βέας.

*A costly Wife doth with her trouble bring,
Her Husband's slave, while she's in power
a King.*

Stobæus History
Venice.

Or like that Wife of *Dominico Sylvio* the 51. Duke of *Venice*, who was so proud and costly, that she despised to wash in common water, or to touch her meat with other then a Fork of Gold; or to be in her Chamber, but when perfumed that none that came into it could indure the scent of it, but was overcome by it: when a Wife is not so impertinent, but the contrary, affable, modest, thrifty, diligent, obliging to all her relations, and disposes the fruits of her excellent endowments according to the respective objects of

of her concernments, and the concerns of them ; and that with an eye to God commanding; her Husband, Children, Servants, Friends, needing and accepting the Munificence of her vertue : Can she be counted less then a rare Jewel, a divine comfort, a notable second to aggrandization? I think our Proverb, *He that will thrive must ask his wife*, is enough to vindicate Women that are wise and worthy, from vulgar esteem. Yea, since they are so great comforts to life, and so great contributors to our perpetuation in honour and posterity ; the least they can deserve from men, is to have the testimony of being additions to them ; which *Theodorick* in *Cassiodore*, thinks but reasonable : and I judge a just debt to such their obligations. Let leud Poets, and ranting deboshees unmercifully martyr them, as he did who branded all men with folly that were not Satyrick against them.

Γυναικα Νέστις παύσαι λέγειν χαῶς
Δύστρος ἄρα καὶ ὁ σαρξ καλλίστη.

*He that reviles not Women in a hate
Of them, no wise man is at any rate.*

Yet ought sober and wise men ever to bless God for giving them such comforts for life, and to value them the only Happiness enjoyable next to Heaven, to

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which

*Inter cetera
humani generis
pondera conjugalis affectus
curam sibi precipuam vindicavit, Quia in
honore esse meretur. Unde
reparatio posteritatis acquiritur. Var. lib. 2.
c. 10, & 11.*

which their fitness in Marriage is a great furtherance, and in the sequel the rise of Men and Families.

SECT. XI.

Stateth the Advantage Towards Children give to a Family.

Seventhly, after fit matches in Marriage; *Towards Children* by them are great advantages to Families; which as they doe continue in being, so them do they propagate in Honour and Wealth: For parents live personally but few years, and possibly either have in their lives no opportunities to ascend, or else are cut off in the very moment of their motion towards Greatness; when the foundation of their Families pile is onely laid, and the roof of it not covered, nor any story of it finished, but in the vertues of children, (whose succession are a kind of protraction of time, into a comparative infinity;) there happens often not only a perfecting of the first design, but a procèdeure to further and greater degrees. To capacitate children to which profitable and illustrating service, it becomes parents to bestow

bestow upon, and rivet into, them, all manner of useful nurtriture and discipline, which will usher them unto the opportunity, and carry them thorough the method of such undertakings: For since the world is variable, and one Generation comes, and another goes, and men of Noble minds, though meanly born, by the help of great Geniusses and prudent diligences step into those Chasms of honour, which mortally makes in ancient and renowned Families, whose Braves die issueless; Or for misdemeanour and declension Escheat their Blood, Honour, and Fortune, to their Principals; or by adoption take others, because worthy and well qualified, into them; which *Seneca* saies, was the advance of some Noble Romans; And by this adoption a remedy was given to misfortune, and Nobility carried on, which otherwise must have abated. Since these revolutions give season to notifie merit, and to purchase to it the reward of Gods blessing, and of his providences offer; there is great cause for parents, that would advance their Families, to institute their Children or Nephews in all varieties of Elegant, Fashionable, usefull breeding, not only according to, but somewhat above, their present quality: For Education

*Fabriciorum
imagines Metel-
lis patuerunt,
Emiliorum
& Scipionum
familias adoptio
miscuit, etiam
abolita sæculis
nomina per suc-
cessores novos
fulgent, sic illa
Patriciorum
nobilitas a fun-
damentis urbis
in hac Tempora
constitit. Adop-
tio Fortune
remedium est.
Lib. 2. Controv.
9.*

*A good liem to
Parents,*

Education hath a great influence on the mind and life of youth, and such as they are tutoured and habituated to be, such usually do they prove themselves to be in their Manhood: and therefore if men would have Towardly children, they must allow them their fervent prayers, good example, constant love, prudent discipline, pregnant counsell, diligent inspection, and if need be, thorow-correction: for Youth is liquid, fusceptive of impressions of both sorts, and seldome are the first engravings on its shield worn out, so long as its bearer lives, to be a display of genitors care about, & charge upon them, which as vertuous children ruminate upon in order to their dutiful practice, according to it; so are they by God rewarded with blessings not only of long life, according to the Fifth Commandement, which our Lord sayes is the first with promise, *that their daies shall be long in the Land which the Lord their God giveth them*, which was made good to the sonnes of Jonadab, the sonne of Rechab, who because they obeyed their fathers charge were promised never to be erased, *Jer. 35, last.* but with comforts in their souls, and prosperity on their estates. Which the Archbishop of Canterbury, *temps H.*

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presses upon the young King, who had
disobediently raised warre against his fa-
ther, and invaded his Kingdoms and Ter-
ritories, telling him what Judgments im-
pended such irreligious and immoral
courses; and how short he came of those
Noble examples of *Decius*, who when his
father would have admitted him into the
Empire with himself, replied, *O Sir, I know*
not what my heart will lead me to when I
have such an advantage; perhaps when I
begin to be an Emperour, I shall cease to be a
sonne: and therefore, because I preferr to be
an obedient sonne, before to be an Emperour,
and undutifull, do you my father reign a-
lone, and I under you will obey. By this
and other instances, he as a Friend coun-
sels; and as a Father in God commands
him, upon penalty of his souls damnation,
and the Churches Censures, to remember
his duty; which he not doing, was punished
with sad warres in his Raig, and was an
unhappy Prince in his Conscience: For
though God is in the Generation of
the righteous, *Psal. 14. 5. And it shall re-*
ceive the blessing from the Lord, and righ-
teousness from the God of its salvation. So
that, for their signal mercies men shall
say, *This is the generation of them that seek*
him, Psal. 24. v. 5, 6. Though the just mans
seed

*Vereor ne si
sciam imperator
dediscam esse
filius malo ta-
men non esse
imperator, &
humili filius,
quam esse Im-
perator & filius
indeovus &c.
Peirus Bles.
Ep. 47.*

seed shall be mighty upon earth, wealth and riches be in his house, Psalm 112. v. 2, 3. When the children of wicked men, as the generation of his wrath, Jer. 7. 29. shall be cut off, Psalm 108. 13. Yet is this promise of benediction and advance to good men to be expected fulfilled by those gradations of providence by which God brings the mighty things of the World to pass above & beyond the probability of second assistances: and if God intend good to men in worldly regards, he will excite in them desires to comply with his intentions, in the predispositions to it, which are personal, as well as concur with them in purveying for their acceptance in, and season of exhibition and reception: And therefore I do highly commend parents, if not first to provoke their children to take all possible and attainable useful breeding, yet, when they themselves desire it, and their parents are able to give, not to deny it them: For I do not know any *punctilio* or seeming *minimum* in accomplishment, gainable by industry and instruction, but has its use and reward in the return of Towardliness; even good words, which are the cheapest expression of worth, yet are acceptable, and civil carriages do either acquire respect or shame

*Speculum sequidem cordis
humani verba
sunt, dum illico
moribus placere
creditur quod
ipse sibi ad
agendum legisse
monstratur.
Cassiodor. Var.
lib. 6. c. 9.*

hame vice ; which is victory enough for
a man to be modest with ; yea, the le-
vities of youth, abstracted from the gross
errours and sensual alloyes of them, are
very often conducing to their conspi-
cuity ; especially when its prepotency
does not defeat the better part of their
life, which is responsible to counsel and
gravity. For thereby are they made fit
to live usefully to God, their Country, and
themselves, which no good and well di-
rected man would not doe, if he had the
sole power to be what he would : for of
all pleasures, none so true and defecate,
as that which ariseth from an opportunity
prayed for, obtained, understood, impro-
ved, and to the giver of it acknowledged ;
which when the parents of Families con-
sider not, nor their issues and descendants
by industry refresh and quicken, they
serve not the intendment of God in his
blessing upon them : For, as it is not the
best tempered edge-tool that will do
small and skilfull execution, unless an artly
mind direct the dexterous poyning and
handling of it ; nor the best built Vessel
that rides in the water, which will endure
the Sea, and arrive at a safe Port, unless
there be aboard it Sea-men enough to
manage the Sayles, Tackling, and Steer-
age,

age, and skill in the Officers, to apply them to the Wind, and to take more of it as the rules of steerage and safety admit: so is it not all the natural abilities children have that renders them proper blessings to a Family, unless those Vertues in them be poynted for, and directed to the peculiar mean in which the excellency of their operation resides. Which

*Dedit tibi illa
qua si non de-
ferens, par deo
surges, parem
autem Deo
pecunia non
faciet, Deus ni-
hil habet pra-
texta non faciet,
deus nudus est:
Quarendum est
ergo quod non
fiet indies dete-
rim, cui non
possit obstar.
Quid hoc est?
animus: sed hic
rectus, bonus,
magnus. Quid
aliud vocas
hunc quam
deam in huma-
no corpore.
hospitantem.
Ep. 3. l.*

Seneca elegantly sets forth: God has given thee, O man, that which if thou dost not desert in thy self, will make thee a kind of Peer to him, and that not money: For that divine Peerage is not purchasable; since God wants no addition, because he is all perfection; nor will cloathing of lustre be that in which we shall be equal to him; for his glory is his cloathing, and his Paramount to us, his exemption from the need and ornament of cloathing; that which paresies to him, is of another nature; that which does not impair by time, nor can be impeded by power, or evaded by policy; and that is the Mind, Upright, Good, Great, which is otherwise to be accounted then Divinity in a mortal residence. Thus he.

Which commends to wise parents the method of ordering their sonnes aright; that they breed their eldest sonne to Learning if he be capable of it; and the younger

o Trades, Travels, Warres, and such
ourses of life as have imployment and
profit attending them, and are not distast-
full to their addictions; and the father
shall see in the compliance of them with
t, and the prosecution they make after
t, what the probable success of it will be.
For this will not only kindle in them great
and good ambitions to be excellent, but
carry them to the studies and exhibitions
of themselves as such; and encoff them
with the lustre and reward of such, which
believe to be notably seen in some Fami-
lies, wherein almost every heir or son, be-
ing compleat in breeding, enamours, a For-
tune and heyr Female, whereby he adds to
his family Land, Landsworth, and Alliance,
with armoreal accessions; when others pre-
cipitating, do not in ages add any thing
by their Marriages, nor are worthy or
influential on Ladies of Fortune and de-
scend to bestow themselves upon them;
and so they resting upon the single for-
tune of their Ancestors, decrease every
descend (as profuseness, or multitude of
children eates upon them;) whereas those
that have several Fangs to fasten them,
and accrements of Marriages, to relieve
their distresses and inevitable expences
upon, dure longest, and bear the expen-
five

five accidents of life, with less palpable injury and visible diminution. For as towardly Birds and Beasts will be imitating their kind, and the Eagle despise Sparrows, and little Birds, when he will encounter with what is his proper prey: So is it with towardly Youth; it will expend it self on the Noble enquiries of life and art, in ambition to know how to make a little City a great State, while it neglects to fiddle, and in providence to know how to live another day, & how to save, to make a Sum, to become thereby somebody, & to purchase the renoun of hopeful & thrifty with it; when others of profuse and lax principles, censure such caution for folly, and such forecast, for a too soon solid to be a long lasting wisdom. Which however it be too often true, such precocity with solid ripeness, carrying life in its whirlwind to her period; yet has this for its honour and comfort, that to pursue the great ends of living, while one lives, though it be but for a day, is more rational and manly, then to live beneath it besides it a thousand years.

SECT

SECT. XII.

*Declares Gods blessing upon Honest and
Wise endeavours, to be the only Way
to durable Riches and Honour.*

Eighthly, all these preceding furtherances, or such of them as God pleases to have ordained to *these Ends, blessed by him.* This indeed is the top of all the imaginable successes Persons and Families, can hope, pray for, or wisely endeavour after; to wit, to make God theirs, whose Word is the Law, and Will the accomplishment of every good. I know there are other artifices more owned and ascribed to by the Rhodomontado's of the World, then this of address to God, and an humble reliance on, and expectation from his mercy. These Waters of *Siloam*, that run in Gods method, slowly, in his, not their time, are not so appreciated by them, as those of their fancied and applauded *Damascus*; by the celerity and precipitious temerity of which, they hope sooner to come to their aym, then by Gods Compass, and the course of his Chan-

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nell.

nell. The violences of power, the successes of blood and treason, the favours of Princes, the grindings of the poor, by unreasonable gain, and unjust surprises; the over-reaching of men in bargains; the Cormorant enhancing of Markets and Purchases; their well managed Frauds, their insinuation into secrets, and then falsifying trusts by menace of disclosure, and the bribes they obtain to be silent; the exposures of themselves to serve the pleasures of Greatness, and to merit of them the protection of their power, to oppress their inferiours. These and other the like tenebrious designs of gain and preferment, are the Idols they worship, the Altar they bow down before, the Oracles they consult, the parties they cajoul to them. As for God, he is not in all their thoughts; his Power not their fear, his Eye not their restraint, his Goodness not their dissuasive, his Holiness not their example, his Word not their rule, his Hell not their terrour, his Heaven not their motive to self-deniall they are all for the sensual interest; they understand, and they set light by God; though he be the best spcak in the Wheel of prosperity, and all the ends of the world are to look unto him, and be satiated and saved: for

Note this.

Isai. 45. 22.

it is God alone that must smile upon men,
and their actions, and render them ami-
able and availing. 'Twas He, and He
alone, that by a secret impetus, and a call
of efficacy, gathered together the several
Beasts, Birds, and Creatures from their
dispersion so far distant into the Ark, and
not *Noahs* craft or power to cog or force
them in: poor man, he was an impotent
tool to such a dexterity of Miracle, had he
not been prevented by the God of Na-
ture, who cajould Nature in every *Spe-*
cies, to appear at its rendezvouz, the Ark,
and there appointed *Noah* to lodge them.
'Twas He, and he alone, that carried *Moses*
his obscurity, by the various forms and
steps of their order and motion into the
Chair of their Estate and Majestique ap-
pearance. 'Twas not *Josephs* innocence
that would have opposed and evicted
lust, malice, falsness, cruelty, and over-
ruled them to their shame, and his glory
and vindication; but that God carried
them beyond their natural motion
to his mark, *Josephs* exaltation. 'Twas
not *Dauids* beauty and victory that would
have had that being and renown with
the Virgins of *Israel*, that made them sing
Epinichions to him, *Saul* hath slain his
thousand, and *David* his ten thousands.

Α' πορρήτος
ἐπ' ἡξίς, καὶ
ἀνιθιμα δεινόν,
καὶ δρόμοι ἐ-
γένετο ζώων
ἀντοκλήτος.
Basil. Salencia
Orat. 6. p. 35.

1 Sam. 18. 7.

H 2

Had

Of the Rise and Decay

Had not God raised *David's* spirit to such heights of expression, and stirred theirs to receive and promulge his impression on them to that purpose. Whatever greatness the fair looks, the learned heads, the diligent hands, the intrigoe's of policy, the curryings of Favour, the successes of warre and peace, the nearness of blood, the dearness of love, the advice of friendship, the success of travels, the relation of Marriage, brings men to, is the instance of God not willing the contrary, but in spight of the storm of second causes, obstetricating the calm of his own work and glory. Hence come the smooth gales in the sayls of endeavour, the condescensions of hills to the proportion of valleys, the reduction of roughs to their plainness of correspondence, with the design of God. Thus comes rude and bloody *Eſau* to be civil and unmurderous; and the eager nature of *Saul* to become tame to the yolk of an Apostleship, and to glory in the Cross which was a crosse over the glory of men in the World, and dislusted it.

So that, if any man or cause would thrive and succeed, it is politiquely to make God in his Power, Wisdom, Goodness, All-sufficiency, its patron. For it is he that

that passes the *fiat* to all occurrences; 'tis he that encouraged the Lord *Medasty* victoriously 1000 times to fight against the Turks; yet at last subdued him to himself by death. 'Tis he that raised up Count *Manf- field* to lay siege to *Strigonium*, fight before it valiantly ; but he whose wit contrived the method of its surprise, whose valour headed the assailants of it, and whose heart was big with the hopes and glory of its obtainment, dyed before he saw his valour fortunate, and his project prevalent. He that brings Families to a hopeless and periodique decay, and then strangely reinvigorates them, as he did that Famous Family of the *Justiniani* in *Venice*, all the Males of which being in the battel that State had with *Emanuel* the Emperour, were slain ; there was one a Priest, and a young man that survived, who was dead in Law, being in Orders, and serving in *St. Marks* Church ; Him, at the request of the State and People, dispensed withall by the Pope, did God raise to Marriage, and by that to be the Ancestor of the Family again, which, but for him in that disability, had expired : He it is that makes improbabilities serve his purpose. So did he in the advance of *Nicola Donato* D. of *Venice*, who was cho-

Turkish History
p. 1197.

p. 1070.

Shutes Hist.
Venice, p. 101.

Sir Henry Wols-
ton's Character
of some Kings
of England, p.
175.

Speed p. 849.

sen as the only worthy man, and beloved by the People, ready to serve under, and be ruled by him only, upon a buite that he was the Good man that had caused the decree to be made for the Poor, against the Bakers; which good provision, though he was not the promoter of, yet God made it a tendency to his Greatness, which he worthily deported himself in. So did he in the the Case of famous Qu. Elizabeth, when He prevented Gardiners malicious and undue gained Warrant from Qu. Mary for her execution, by the stoutness of the Lieutenant Bridges, who chose rather to lose his place then be such a Butcher. After, when she was in the hand of cruel Benefield, and a Russian, Gardiners friend, came to kill her, God saved her, by the charge Benefield had given the under-keeper, that none should see her in his absence; during which, that assassine came, and thereupon was denied access: Yea, her God it was that when her Chamber was on fire, preserved her from burning in it; and kept up her spirit in a condition, which she thought less comfortable then that of a poor Milkmaid; in whose place she wished to be, when she heard her cry Milk. O, quoth she, that I were a Milkmaid. 'Twas he that

was

was her hope and Saviour, that maugre all these made her Mistris of these Nations; and of the glory of Government in her Time. And 'twas he, and he alone, that was in the religious heart and pious pen, of that Angelique King, who in his sorest agonies, if trouble could have discomposed so sublime and steady a soul, leaves us his doleful Subjects the Legacy of admiring his Vertues and Words: *I am confident the Justice of My Cause, and clearness of my Conscience, before God, and Towards My People, will carry me as much above them in Gods decision, as their successes have lifted them above Me in the vulgar opinion; who consider not that many times those undertakings of men are lifted up to Heaven, whose rise is from Hell, as to the injuriousnesse and oppression of the design.* Which considered, who would not look upon God as the sweetest comfort, and safest refuge? and make his hiding place under the pavillion: of his protection: who is a Rock of ages for his peoples establishment; and has provided Salvation for their Walls, and Bucklers; who leads them by his Pillar of Cloud by day, and by his Pillar of Fire by night; under whom are his Everlasting arms, and in whom his unerring Spirit is, whom his Angels minister

Eicon Basil.
Scil. 28.

Psal. 32. 7.

Isa. 26. 1.

Deut 33. 27.

to; his affection encompasseth, and to whom his Truth performeth all that is good for them; and in wrong to whom he hath said, no weopon shall prosper; no prayer, but become sin; no counsel, but turn into foolishness: for all is *Babel*, and *Nebushtan*, without and against God; who will do whatsoever comes into the wisdom of his mind, to be brought to pass by the power of his hand: For as without God all perswasion is but as a sounding Brass and a tinkling Cimbale; so without him all actions is but writing in the dust, sowing on the rock, emptying the Sea with a Sive; as the barking of a whippet against the Moon, invalid, sottish, nothing; and if God be in our adventures, and his glory rest upon smal things, *Aarons* dry rod shall flourish, with fruit, and *Sarabs* dead womb spring forth a scenne. *Davids* indiscernableness shall increase into a Kingdom; and *Sauls* Kingdom decline into contempt; the great Monarchies be changed, and small Forces prevaile against great Princes and Countries: have not our eares heard, and our eys read of the amazing providences of God, bringing down *Nebuchadnezzars*, and *Bajazets*, and *Julians*, and unfortunating the Holy wars of Christians against Infidels;

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Infidels; when he has suffered his enemies Banners to be exalted, and their Empire to be expatiated into Christendom, to correct Christians for their dissension and jealousies? When I consider *Charles the fifth*, and his puissant Army, vanish, and do nothing worthy Story: and *Charles the eighth of France*, a young man, destitute of Money, and Councell, assault potent and Heroique Princes; and over-run as much of *Italy*, as he passed thorough without so much as the least resistance; (which caused Pope *Alexander* to say, *that the French came into Italy with Chalk in their hands, to take up their lodging where they listed*: For they had not so much as occasion to put on their Armour one day, in their expeditions) I cannot but conclude, that the way to render actions, and Men and Families considerable, is to promote God by all those several means of his appointment, in the upshot of which his glory marches, and by his blessing to his instruments, he prospers in their subserviency to him, and returns them that which indeed exceeds their desires or deserts. For there is no contesting with God, who has power and wisdom too effectual and commanding for us worms, by policy or strength to cope with; nor are any

*Sequitur pars
quæ solet non
immerito con-
tristare & in
solitudinem
deducere nisi
bonorum exitus
mali sunt, ut
Socrates cogi-
tur in mori,
Rutilius in exi-
lio vivere,
Pompejus &
Cicero clienti-
bus suis prebere
cervicem, Cato
ille virtutum
viva imago in-
cumbens gladio
simul de se &
de Republ.
palam facere.
Senec. lib de
tranq. amici.*

*Holingshed, p.
423.*

*Thucydides
lib. 4. p. 335.*

any preparations, how valid soever in causes, themselves, proper to a successful issue, but as the benediction of God rests on them which Sir *John Arundel*, *temps R.* found most true, to his ruin and cost, in his French Expedition, upon which he entered with great pride and pomp, for he had 52. new Suits of Cloth of Gold & Tissue with him, and all things suitable but a storm came, drowned his person and bravery, and defeated that voyage; and long afore that the terrours that God has brought upon men and armies, on no real apparent ground, when they fear where fear is, and fly when none pursues them, confirms this. Which if men would more ruminare, they would not despise the day of Gods small things; nor trust in Councils, Settlements, Armies, Navies, Treasuries, nor in any humane reserve or refuge, which are failable, carrying the worm of their corrosion in them, and leaving often the ill aspect of paramount power impending them; but they would apply themselves by prayer to God for conduct and counsel, and refer the glory of their ayds and gainful expedients to him, whose all men, arts, advantages, feats, conclusions are, and have no other dependance on emergencies, or second causes.

ever in us, then his Almightyness by them
 l issues gives us view of the faults they make,
 rests on the stops by them put to our
 ps R. 2 confidentest Carrears : for as there is
 cost, in the arrest of the worlds greatness, but by
 which he the officer of providence, who seises the
 up, for altanish pride, and humbles the Lionlike
 Gold mightiness of Might ; so is there no bayl
 itable to be taken to relax his prey from its sei-
 son and are, but by mercy conceding to the mil-
 e ; and other methods of power, and turning to it
 od has the softer edge of its Regal absoluteness ;
 no real which is more Gods delight to manifest to
 heren the sons of men, then his severity, which
 them he calls *his strange act*. And I think that
 d more in the survey of the providences of God,
 he day the meditation and learning of which is
 Coun every prudent and Christian to be fre-
 Treas- quent in.) It will appear that to one of
 or sub- enal nature there is ten of mercy and
 ing the ndulgence : for the good and Philan-
 nd lea- thropicque manifests of God are such as
 mount now from his being and benignity ; and
 would come upon us with all the adjuncts of
 od for indness, compassion, indoctrination ; when
 glory the punishments he is constrained to send
 ents upon us for correction of sinnes of obsti-
 es, de- nacy, and for reduction of us from our
 o other way of error, fall from his justice which
 second he delights only in as his own vindication,
 causes not

Isai. 28. 21.

*Nequaquam
 ergo nobis do-
 lenda est hoc
 afflictio infir-
 mitatum quum
 intelligimus
 maiorem esse
 virtutum. Sal-
 vianus lib. 1 de
 Gubernat. Dei
 p. 9.*

not our affliction. And though they be not so apparently, and in present apprehension so obliging to us, yet as they are reductive of our deviation, & do defeat us; so they are cordial and saluifical.

*Non potest enim
quisquam ab
omnino formatus,
& tota ratione
compositus, Om-
nes exsequi
numeros, ut sciat
quando oppor-
teat, & in quan-
tum & cum
quo & quem
ad modum.
Senec. ep. 95.*

And therefore since mans prospect is so short, and his condition so unstable, that he is not fixed in any knowledge of himself; or of what is good and when and how it is to be brought about; but must be taught knowledge what he is and ought to be, and learn obedience by the things that he suffers. It is good for man to have Gods reproof upon him, and his grace of restraint about him, yea, his good Angels about him to keep him in all his waies. And this favour God blesses his with that seek him with all their hearts, and serve him with all their might: whereupon I lay it down for a sure rule, *That it is God that gives rain in season, and makes the earth to yield her increase, Levit. 26. 4. and makes men increase mightily, & their daies to be prolonged, Deut. 6. 3. That blesses men in all their increase, and in the works of their hands wherein they rejoyce, Deut. 16. 15. 'Tis God that increaseth men more and more, Psal. 115. 14. 'Tis God that increaseth the number of the meek, Isa. 29. 29.* Makes them

they are plenteous, and their Cattel feed in
 large pastures, *Isai.* 30. 23. brings evil
 upon their devourers, *Jer.* 2. 3. Causes
 them to be fruitful, *Jer.* 23. 3. Multiplies
 advantages upon them, *Ezek.* 36. 11. Rai-
 ses their glory, *Dan.* 11. 39. And hence
 there is a good account given, how ac-
 cording to what God has revealed, and
 his good experience instructs us, Men and Fami-
 lies come ordinarily to thrive, and grow
 and in greatneſſe; all which I call the
 steps of ascent to *Gentilical Beatitude*. For
 it is God that gives a man a good heart,
 that is right to serve him; so it is God alone
 that can keep that heart to its regular
 exaction, so as to be accepted by and re-
 warded for such service with worldly
 continuance and ſucceſs of increaſe.

Ἀγαθὸς ἀνὴρ
 ὁ τὴν ἀγαθὴν
 ψυχὴν ἔχων
 καὶ δὲ ὁ
 τὴν κακὴν.
*Plato in Hip-
 pia ad ſum.*
Dialog.

SECT. XIII.

arraigns prophaness as the Curse and
 Cancre of Men and Families. To-
 gether with the nature and leaven of it.

Now the contrary descents To Gen-
 tilical Decay follow: for this Ladder
 of

of life hath Angels ascending and descending on it, and consequences suitable thereunto. And the first ill Omen to Families and men is prophaneness and irreligion; which is a defiance of God, *and having him not in all our thoughts*, *Plam.* 10.4. For since the imaginations of our thoughts of our hearts are evil, and continually evil, as Gods definitive sentence upon them is, *Gen. 6. 5.* To be a man refined, and uncircumcised by Gods gracious abscision of his unregenerate frowns, is to be prophane and unvalued in Gods sight, and hostile against him. The Scripture calls, rebellion against God, *Dent. 31. 27. Jer. 28. 16.* Fighting with God, *Acts 5. 39.* Unpleasedness with God, *Jer. 21. 14.* Forgetfulness of God, *Dent. 32. 18. Jer. 2. 32. c. 3. 27. Hosea 13. 6.* A wearying of God, *Isa. 5. 13. Mal. 2. 17.* A pressing God, *Amos 2. 13.* Walking contrary to God, *Levit. 26. 22.* A grieving of God at the heart, *Gen. 6. 6.* A hardning of their faces against his reproof, and a refusing to return, *Jer. 5. 3.* Drawing inquiry with Cords of vanity, *Isai. 5. 10, 18.* And hereupon by reason of the Deicidal insolence of it, God is provoked to impend and afflict it with desolating vengeance, not alwaies in the main bulk, and by signa-

subversions of it. (For in this sense good
men to their discomposure see the wicked
flourish like a bay tree) but in the petty-
does and particello's of it, which doe by
degree abate and rot off, as precursories to
the dissolution of their entireness & beauty.
For as in the Motto of the Famous house of
Memorancy (*Deus primum Christianum ser-*
uet) Which yet flourisheth in France to this
day, we are told what the expectations
and obtainments of piety are, from the
God of every good thing and perfect;
Who has promised no good thing shall
be wanting to them that fear him, *Psal. 34.*
10. That is, not only that he will not with-
hold any good from them, *Psal. 84. 12.*
but that he shall make others instrumen-
tal to their good; so that *the fruit of his*
mouth shall satisfie good to him, and the re-
compence of his hands shall be rendred to
him, Prov. 12. 14. So also are we taught
from the contrary, of wickedness in mens
hearts and lives, which I call prophane-
ness, and irreligion, that the eye of God is
upon Men and Families for evil, and not
for good; and his Curse against them to
root them out: which the Scripture calls
Povring Hell out of Heaven upon them,
as on wicked *Sodom* and her sister, *Gen.*
19. 24. Consuming the Tents of wicked
men

men, *Numb.* 16. 26. bringing the way of the wicked upon his head, *1 Kin.* 8. v. 32. Making the place of the wicked come to nought, *Job* 8. 22. Putting out the light of the wicked, that his spark shall shine no more, *Job* 18. 5. Putting out his candle with him, *verf.* 6. Abbreviating his triumph, and assaulting his excellency in its high noon, *c.* 20. v. 5, 6. Making the increase of his house to depart, and his Goods flow away in the day of his wrath, *c.* 20. v. last. Breaking the jawes of the wicked, *c.* 27. v. 17. Thus terrible is God to wickedness, that he not only is angry with wicked men all the day long, *Pfal.* 7. 11. Breaketh the arm of them, *Pfal.* 10. 15. Brings sorrows upon them, *Pfal.* 32. 10. but after all gives them the dregs of his fury to drink, *Psal.* 75. 8. and casts them into Hell, *Psal.* 9. 17. And is not prophaneness and irreligion the bane of Men and Families, that lets Gods vengeance into the foundation, and fixes his wind of dissipation, and his fire of execution, upon the Turrets, and Parapets of it, leaving neither stone nor mortar visible of its wonted consistence. I know there is nothing more mysterious, then the path of God, and his manifestations in outward things; nor dare I be too positive

in concluding love or hatred by what occurs to men here : those on whom the Tower of *Siloe* fell, were not greater sinners then others that were secure ; yet from the word and warrant of God, and experience, I may believe, that good furtherances to good men are the tokens of Gods good will to them, and ill tidings and casualties coming, not by chance, but commission, are signes also of God paternally correcting their wanders and unmortifiedness; which not being collectable from the like carriages of his greatness to evil men, to whom God is contrary, and with whom displeased ; there may be sufficient warrant for looking upon their temporary flourishing, but as a minuts gaity before an eternal setting and expiration. And hereupon, when ever I see Men or Families turn upon God their backs, *Jer. 32. 33.* and imagine evil against the Lord, *Nabum. 1. 11.* when their heart is fully set in them to do evil, because sentence is not presently executed upon them, *Eccles. 8. 11.* When I consider, *They take crafty counsell against the Lord, and against his Anoynted, Psalm 2.* And *hate the man and thing that is good, Micah 3. 2.* And *speak evil of what is good.* When these impudencies are exert, and the rancour of

Luke 13. 4.

Psal 7. 11.

Jude v. 19.

I

their

*Non cogitamus
quid ipsi simus
sed quid aliteris
esse videmus.
audī eo perdu-
cta resses ut
neglecta veri-
tate meriti de
sola opinione
curamus. Pela-
bius in quarela
ad Demetrium.
Profanos appel-
lam ubique ho-
mines sacris non
imitatos. Bu-
dani in Pan-
dekt. p. 180.
Fol.*

their prophane irreligious hearts breaks forth at their lips, & they do not only with Esau contemn that sacred gift of God, divine *primo-geniture*, by bartring it for *tribolary* contents, & momentany nothings; but they dare own Religion no further practicable by a wise man, then in the uutside, and in that part of it which is popular and exemplary; when men make no conscience of duties, and things sacred, but can pass them over, and swallow them down, deriding the precisianism of those that make scruple of sacrilege and impiety that is gainful. No wonder that God is known to these *in the judgment be executed, and these wicked ones are taken in their own snare*, Psalm 9. v. 16. No wonder that God denies them the comforts and conducts of his Spirit, in their way, and the glory of his Sonne in his Kingdom, who deny him their obedience and adoration here in their day; and who set themselves to dethrone his Holiness, Power, Goodness, Justice, from its command over the events of things, and upon the hearts of men: no wonder that he leaves *these trusters in man, and these makers of flesh their arm, and whose heart departeth from the Lord, by making them like heath in the Desert, and not see good when*

when good cometh, as the words are Jer. 17. 5, 6. When they set themselves to contradict his Institutions, and to live contrary to his punishments and rewards, no wonder God gives them the whirlwind of instability for their portion, and razes their posterity and glory out of honourable record, who design his dishonour in their heart, and establish it by their power, and defend it by their wit, and propagate it by their example. Can God be jealous of his glory and power, which he will not give to any other, and yet pass by the provocations of these insolencies, which question his being as a God good, as a Spirit holy, as a Lord great, as a Judge just? And when he gives, to such as give him the courage of their Faith, 1 John 5. 4. the sincerity of their love, Matth. 20. 37. the perfect work of their patience, James 1. 4. the duty of their holiness, 1 Pet. 1. 16. the exceedings of their zeal, Gal. 1. 14. the indeterminateness of their perseverance; when to these he gives a name better than that of sonnes and daughters, and settles upon them the sure mercies of David, which shall not depart from his seed forevermore. Is it not just with him to give to those that despise his counsell, and dispute his

Hab. 2. 16.

Horum sententia non modo superstitionem tollunt in qua inest timor inanis deorum, sed etiam religionem, qua deorum culta pio continetur.
St. Augustin, lib. 4. Civis dei.

Isa. 56. 5.

Isa. 55. 3.

I 2

power,

power, and deride his holiness, and disgrace his Gospel, and grieve his Spirit, and crucifie his Son afresh, and put him again to open shame, by their hard hearts, rash speeches, vicious lives: is it not just with him to rend them and their children, and fortunes, with the stormy wind of his fury, and in the overflowing storm of his anger, and by the great hayl-stones of his fury to consume them, as the threatning is, *Ezek. 13.* 13. Yes sure, and such will be the end of all contemners of God and his Gospel; who, though they be too big for men to deal with, and too sturdy for them to argue off their courses, & to undeceive in their placing happiness and content in the luxury of life: yet are by God severely met with, sometimes in terrours of mind, and visions of horreur, as was that wicked Metropolitan of Saxony, *Adalbertus* Archbishop of *Hannaburgh*, who being highly born, but not so noble in grace as blood, was wont to boast, that all his predecessors were pitiful obscure Priests, and had no descent; nor was the See ever honoured with a Gentleman Bishop before he came into it; God met with the Atheism and pride of his heart, for on a certain night he dreamt he was officiating at the Altar, and that he saw one refusing his service, and

and heard a voyce; *Thou proud Prelate, that gloriest more in thy stemm, then rendrest thy self glorious by the grace of thy heart, hast no portion with Gods contrite ones.*

Or, if God calls them not home this way, he either chastens them by great misfortunes, in their posterity, as he did the Conquerour, for his Sacriledge in throwing down 36. Mother Churches, besides Monasteries, Villages, Chappels, Houses and Towns, where men habited, to make new-Forrest, his Chase for beasts, which place was fatal to his sonnes; (for *William Rufus* and *Richard*, his two sonns, both perished therein, the one by pestilent ayre, the other by the arrow of *Tyrril*; and *Henry* his grand-child was hanged in the boughs of a Tree, pursuing his Game in this Forrest,) according to the fourth Commandement, *To the fourth generation of them that hate him.* Or, by sweeping their posterity away, so were *Jeroboams*, 1 Kings 15.29. So *Baashas*, 1 Kings 16.3,4. So *Ahabs*, 2 Kings 21.21. Which is the judgement *David* imprecates on the wicked; *Let his posterity be cut off, and in the generation following let their name be blotted out*, Psal. 109. 13. Thus is irreligion in the heart, and prophaneness in the word, and works, ener-

Tu homo nobilis & clarus non potes habere pariem cum humilibus, Melchior.

Adam. Hist. Eccles. p. 60. c. 19.

Camden in Hampshire, p. 259.

vative of the prosperity and duration of Men and Families.

SECT. XIV.

Presents Injury and Oppression a Demolition to Men and Families.

SEcondly, No less to Men or Families Harm and dock is Injury and Oppression, which therefore is a great corrosive and supersedeas to them, because a breach of that law of Charity and natural goodness which God endowed man with at first; and the degeneration from which, is great part of the guilt and curse of nature; and as God once sent the Flood on the old World, to sweep away those Monsters of violence that rooted in it, *Gen. 6. 11.* So does he continue his secret curse on all unrighteous dealing, and advantage of one man sinfully taken against another: For, if God commands to fear him, and keep his Commandements, one chief whereof is to love our Neighbour as our selves; and to do nothing to others, but that we would have done to our selves. Then to do evil to, and to extort from

Eccles. 12. 13.

Matth. 7. 12.

from our Neighbour, poor or rich, by force or fraud, his right; and to benefit our selves by his diminution, is a breach of the Royal Law, and a sinne meritorious of eternal severity, and of the forerunners of it Temporal infelicity: and if the righteousness of him that giveth and disperseth abroad to the poor, remaines for ever, and his horn shall be exalted with honour, as is promised, *Psal. 112. 11.* which refers not only to the plenitude and perennity of his reward in Heaven; but also to the temporal conspicuity and continuation of his line and succession: If, I say, this promise be to charity and goodness, then by the rule of contraries, to despise and oppress the poor, and to take from men their right, by violence and circumvention, is to proclaim a Nimrodique spirit in them, and to consent to the entry of their enmity and violence on Gods record, to be ever before the eye of his jealousy to root them out as evil doers, and to erace and eradicate both root and branch of them. That God may bring upon these *Hookers and Anglers* of Oppression, whose every fish that comes into their bayt is, his fierce wrath, and take them away with *Hooks*, and their posterity with *Fish-hooks*, as by his holiness he hath

*Minima com-
moda non mi-
nimo sectantes
discrimine fi-
miles aiebas
esse aurao hamo
piscantibus cu-
jus obrupti
dammum nulla
captura pensari
possi Othavius
apud Suetonia.*

sworne he will do, Amos ch.4. ver. 2.

I know this Doctrine is little in credit in the world, whose projects are more directed by success, then by conscience; nor are men apt to believe these terrours, which they think are so farre off, and so dubious in their postage after them, as to hope they may not at all fall to their share, or not in their daies. The prosperity of the Turk, Tartar, and other the great *Leviathans* and *Behemoths*, disputes this out of their belief, and commends a likeness of practise to them; as for the menace of Scriptures, and the dehortations of Church-men, they weigh them not; their will is their law, their tongue is their own, their hands are at liberty, they own no Lord over them; tell them, that ill gotten goods thrive not, *that posterity is no better for them then the world is for the Sunne after its setting: which Socrates told his Countreymen, and that same from cruelty, and a name for truculency, is infamous, and they believe it not.* No, God himself is not authority enough to his own prevalence over their incredulity; for that they lay not his threats to heart, but heedlessly pass them by: yet the Scripture, which will not fail in any Iota of truth, is positive against Injury and Oppression

ὁ τῶν φιλα-
ζυγίων πλῆτος
ὥς περὶ ὁ ἡλίος
καταδύς ἐν
τῇ γῇ ἡδύ-
να τῶν ζῶν-
των ἐν φρεσίν.
Socrates apud
Stobaeum.
Serm 55.
Caducum malis
artibus parium
nomen eamque
vulgo quæ glo-
ria dicitur apud
doctos infamiam
esse non glori-
am Petrarch.
lib de rem.
miri Fortunæ.
Dial 19.

pression in every limb & link of it. *Job 20.*
19. Because he hath oppressed and forsaken the
poor, because he hath violently taken away a
house which he builded not, surely he shall not
feel quietness in his belly, he shall not save
of that which he desired. V. 20. There shall
none of his meat be left, therefore shall no
man look for his goods. V. 21. Though
God will break in pieces the Oppressor,
Psal. 72. 4. Make the Oppressor to cease,
Isai. 14. 4. And take away his fury, Isai. 51.
13. Yea, destroy his own house, for the
Nations oppression, Jer. 22. 5. Though hand
joyn in hand, the wicked shall not be un-
punished, but the seed of the righteous shall
be delivered, as the wise mans words are,
Prov. 11. 21. Yet men trust in violence
and oppression, till such Conijahs be cast
out, they and their seed, and no man of
their seed prosper, Jerem. 22. 28. and
till there be judgment upon them with-
out remedy; which we may read in the
subversion of all the Asian Monarchys, and
of all the mighty Favourites in the world,
who, because they came to power, and
continued to use power not so equally as
they ought, lost their power and their
governments by improbable means, and
made way for the providences of God
that were to subvert and succeed them.
 And

*Nihil mihi te-
cum fortuna,
non facio mei
tibi copiam scio
apud te Catores
repellit Vatinios
feri, nihil rogo.
Ep. 118.*

*Bonum virum
in deliciis non
habet, experi-
tur, induratur,
sibi illam pre-
parat. Senec.
lib. de Provi-
dentia.
Omnia mala ab
illis removet,
scelera & fla-
gitia & cogi-
tationes impro-
bas & avida
consilia, ipsos
lucet ac vin-
dicas nunquid
hoc quoque a
deo aliquis exi-
git ut bonorum
virorum etiam
sarcinas seruet,
Idem.*

And though some righteous persons and governments have been determined and suppressed, as well as those that were not such, which proceeds, as I have written before, from the pleasure of God in the variations of his declared power; yet ought this as neither to make us restive and despaire, as he in *Seneca*, who because *Fortune* would not serve him as he would, discarded it, and vowed no service to, or expectation from it, because *Cato's* were frowned upon and *Vatinius* favoured by it. So neither to make us cease to be good, and imbrace evil, to prosper by it; for that when God does suffer evil men to prosper, he does but fatten them against the slaughter; leave them excuseless, by giving them their portions in the blessings of this life: but when he denies it to good men and just, 'tis by their hard usage to try and indurate them, that their virtues might be more approved, and their reward most appreciated by them. It is enough that God takes care of their minds, saith *Seneca*, and preserves them from vices. God must not be expected to look after the luggage of good men; no matter what poor scraps they have in their snagsacks, if there be courage in their minds.

As then good men are not to be fret-
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spei
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God
they
to be
and
7. Je
11. r
v. 5
Psal
e. 66
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they
oth
God

ters at Oppressors and injurious mens prosperity, which is but for a time; so are they not to despond their own reward, transcending theirs even in a visible return of good to them. For even worldly perpetuation as sanctified and consistent with Gods eternal intendments (without which they are not worth having but curses, and to be deprecated) are sure to be the just and merciful mans portion. So *Prov.* 12. 7. *Jer.* 22. 28. *Gen.* 35. 12. *Dent.* 4. 37. chap. 11. v. 9. *ch.* 34. v. 24. 2 *Sam.* 7. v. 12. c. 22. v. 51. 2 *Kings* 5. v. 17. 2 *Chron.* 20. v. 7. *Psalms* 18. v. 50. *Psalms* 25. 13. *Esay* 54. 3. c. 66. v. 22. & in many other places assertive, *that the Tabernacle of righteous men shall be in peace, that their seed shall be great, and their off-spring as the grass of the earth.* *Job* 5. v. 24, 25. It is not then, how much Wealth, how great Honours, how potent Friends, how politique Counsels, how hopeful Successors, men leave in their Families, and are carefully improved after them, though these be excellent outward comforts and preliminaries to establishment: but how Just and Honest mens acquisitions of them were; and how little they were Cruel, False, and Oppressive to others in them, that leaves the blessing of God with them, and adds no sorrow to the

the enjoyers of them; one *Achans* wedge in a Fortune is able to curse both it, and them that have it: that is only durable riches and honour, which is Gods in the aym of the seeker, and tends to God in the expreſſion of the finder and enjoyer; which becauſe ſacrilegious men, who rob God of his right, and prey upon his patrimony, have not well conſidered; they have by this injury to and oppreſſion of God, intailed his curſe & blaſt, upon their Families. So God curſed the Sacriledge of *Israel*, Mal. 3. 6. *Ye are curſed with a curſe. Why? Ye have robbed me, even this whole Nation*; and that in *Tythes and Offerings*, V. 5. And ſo he curſed *Cealred* and *Oſred*, two of the Saxon Kings, and ſent miſerable death upon them. The fret and conſumption of which is irreparable, by diligence or thrift, becauſe till expiation be made the ſin is proſecuted in the puniſhment; which, if I miſtake not, Chief Juſtice *Fitz Herbert*, conſidering, on his death-bed, called his children together, charging them, that they ſhould neither buy nor take into their hands, any of the Church-land, which the King (ſaid he) is now alienating; for if you doe, my curſe ſhall be upon you, and ſo will Gods too; and it will eate out all the Patrimony I

leave

*Epist Bonifac.
ad Ethelbal-
dum Regem.
Spelman in
Conciliis p. 235*

Tempo H. 8.

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families
lands.
man is
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and to
everla

*Infirm
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leave you. And Sir Henry Spelman was resolute in the observation, that nothing had eaten out Noble and Generous Families since H. 8. time, more then Church-lands. For if Injustice between man and man is a sin of provocation to, and punishment from God; how much more the injury that man does to God, and the prey such covetise and violence makes upon his rights; whose mans life, breath, being is; and to whose mercy and power they are everlasting debtors.

SECT. XV.

Insinuates Prodigality and Incircumspection, a ready way to ruine.

THirdly, Prodigality, and ill conduct of life, is a great worm to the flourishing Gourd of an Estate. I rank them together, because much of prodigality arises from ignorance of life, and the advantages or disadvantages of it, in all the expectations and rencounters of it; for to spend vattly, and with no eye to the possibility and duration of the supply, is, as if an infection should be made of every veyn

Addiximus
animum vo-
luptati, cum
indulgere ini-
stium omnium
malorum est
Senec. Ep. 110.

veyn in the body at once; and is to the health
fortune by its plurality of vent a suitable repute
disperiting: for Estates are made up of he sa
savings as much as gettings; and so are naps a
they kept together when got; parsimony Table
being the penning up of the floats of gain, haring
which raises the depth of the estate, pleasing
procuring therefrom not only supplies to men ar
necessity, but inundations of purchase, fancy
Nor did or will ever any man grow in his good
Estate, according to the estimation of com- which
mon wisdom, who from what he gets, or has gullery
given him, saves not the matter of his in- in great
crease; therefore to know what frugality deligh
is, has done, or yet can do, and to approve yet is
and well-mannage it, is a great master- a low
ship in vitall prudence, which is τῶν ἀρετῶν ἀρχὴ, the Prince of all vertues, and ab
because it so governeth the reins of life, that more
it keeps every deportment and expression his acti
of man in its proper activity of regiment ving g
and subordination, according to the law der ad
of respective prudence, and the quality of appreh
mans station, To God, To men, To a man self, t
self; and thence becomes as absolute in the dent o
vertues of practice, as the eyes are in the of the
account of senses, where the precedency of such
is given taem. Nor dos any man here its eff
well as wise and worthy, that vainly and prude
loosely expends his time, parts, fortune, iures,
God,
health,

Τὴν φρόνησιν
ἔλεγε τῶν ἀ-
ρετῶν ὅσοι
ὄρασιν τῶν
ἄλλων ἀισθη-
σιῶν, Solon.
apud Stobae-
um. Serm.
25.

to the health, in courses of deboshery and dis-
repute, which *Plato* consented to, when
he saw a rude unthrift catching at the
snaps and offalls of a good house-keepers
Table, O, said he, if you had oftner dined
sparingly, you might have supped now more
pleasingly, and plentifully. Although then
men are fondly imposed upon when they
fancy that luxury is liberality, and that
good husbandry is beneath a great mind;
which *Tacitus* condemns, as a fashionable
gullery, and a fraud of circumvention,
in great favour with every youth, which
delights in becoming thereby seduced,
yet is prodigality the truer argument of
a low and mean soul, which looks at no
end above that of a beast, nor uses any
more reason in provision for the end of
his actions, then beasts do: for God ha-
ving given man reason to weigh and consi-
der actions, and events & according to his
apprehension of them, to regulate him-
self, to or from them, as they are depen-
dent on Providence in the good or evil
of them; not to use our reason in things
of such consequence, nor to be secured by
its efficacy, well expressed by us in the
prudent use of time, friends, fortune, plea-
sures, is to cast away the reverence of
God, so enabling us, and to reproach the
dig;

Εἰ ἄρα καὶ
γινώσκοντες ἡγί-
στους, ὅτι αἱ
ἀπολαύσεις ἐν τοῖς
πινυμένοις *Plato*
apud Stoba-
rum. Serm.

75.
Falluntur qui-
bus luxuria sub
specie libera-
litatis imponit.
Tacit. l. Hist.

*Ambitio &
jactantia &
effusio & quid-
vis potius quam
liberalitas ex-
istimanda est.
Cui ratio non
constat, Plin.
Pangyr.*

dignity of the enablement rightly managed, and to lose the result of those virtues, which by a rectitude of application to emergent providence, might have been advantageous to us; for that is true liberality, which is steered by the rules of reason, directive to, and associate with it; whereby all those assistances to obligation, being orderly introduced, and improved according to the proportion of their use, and created designment, without any diminution or diversion, become praiseworthy for some men to do, and comfortable for other men to partake of. For, as it is not strength only, but art and slight that brings great bodies into motion; so is it not so much the bulk of the estate, as the way of ordering and placing it, that appears operatively great. Thus sagacity fights with few against a numerous Army of men; and with a little wheel great weights are craned up; and with little cost good houswifery furnishes a Noble Table; and with few ingredients the Physitian prescribes a Cordial composition: it being only the property of prudence, and experimental intuition into, and intelligence of the world, and men in it, to frugally manage a little to great acceptance; which is inostensibly

and

and most comendably done, when the order of marshalling, the seasoning of time, the efficacy of performance, both enters it in, and brings it off. Hereupon, whatever advantage and courtesie, to the glory of life, thrift and parsimony, (in the creditable regularity of it,) bring to life, that prodigality defeats, and evacuates; which fatal activity of its wast, does not only display its self in immense expence, and in triobular baubles to set out and pirk up a body of dust & vice with; which *Seneca* gravely increpates the folly of the Romans, for, *We have not yet* (saith he) *cast off all antique masculineness, such reliques of vertue yet remain, which are passing over their solid worth to the levity of fashions, which invade vertue, and traduce it into a study of fining the body, rather then adorning the mind; so that now we men exceed women for neatness: no foul finger, no wrinkle, nothing must be otherwise then exact. Tea, we learn to lick from those Curtezans, whose native beauties they think not leure enough, and therefore curl and paint to entice more vehemently; and we walk so tenderly, and with such state, as if we crept, not walked; and daily we busse our selves, if not wholly to put off, yet in great degree to abate, Manlinesse.* Thus that Authour. Not

*Nondum salis
omne robur pro-
jecimus, adhuc
quicquid est
boni moris ex-
tinguimus le-
vitate & poli-
tura corporum,
muliebres mun-
ditias anteces-
simus, coores
meretricios, ma-
tronis quidem
non induendos,
viri sumimus,
Tenera & molli
ingressu suspen-
dimus gradum,
non ambulamus
sed incedimus,
Quotidie com-
miniscimur,
per que viri-
litati fiat inimi-
cia, ut tradu-
catur quia non
potest exi-
Senec. 7 Natur.
Quest. 6. 31.*

K

only,

only, I say, is prodigality notified by these profusenesses, but by negligence of which end goes forward, and overlines in managing what men have, and ignorance and Invigilance in humouring and helping it to its best accomodation. This *Solomon* reproaches, and sends the guilty of it to the Ant, *Prov. 6. 6.* For as men are bodily unamiable, as well by not washing their skin, not trimming their hair, not paring their nayls, not wearing decent clothes, and keeping them decently, as by may-hems, scarrs and diseases; and as he is as untrue a Steward for his Owners, who does not observe and take the first wind, and put out all the sayls he safely may, & the vessel will well bear, in a quick wind, by which his port will be soonest made, and the Owners fraught be turned into effect; as he that casts them into the sea, or betrays them to Pirats, because in both cases there is a failer of trust, and so a desert of subsequent censure: so may he be accounted as true a waster of his estate, who lets it have its own swing, and minds it not; as he that by vain and costly living contracts debts upon it, and then is fain to sell it to pay them: For Estates seldom stand at stay; if they increase not, they diminish. Let then the restraints
and

and guards of frugality be taken off, and there will nothing in men of vice and latitude of living remain; but rashness, indiscretion, mistake, disobligement, poverty, contempt, servility; yea, men never do sordid things, till their greedy vices pinch them for supplies; which because they cannot furnish as they would, they must as they can. Which was the misery *Agur* deprecated, in that passage, *Give me not poverty, lest I be poor and steal, and take the Name of my God in vain.* Pro. 30.8. And which had *William Rufus* avoyded, who was by them put to extremities unbeseeming a King; (witness his ruining some to be benevolent to others;) he had never been needy, at such disadvantages to his conscience and honour, as he was, who being a Christian took money of the Jews, to force converted Jews to become Jews again; and made so slight of Christianity, that he for money would violate any right of it; Which unhappines of his humour, *verified the character that is given of him, In such sort was he liberal, that therewith he was prodigal; and in such wise stout of courage, as proud withall; and in such manner severe, as he seemed cruel and inexorable.* And so his virtues were absconded, and derogated

Holingsbed, p. 27.

*Nullum virtus
spernit habita-
culum, nisi vi-
tiis occupatum,
visne tibi do-
mus omnis am-
plissima videat-
ur, cogita se-
pulchrum.
Petrarcha lib.
2. de remed.
ut. Fortiar.
Dial 63.*

from, by his concomitant errors. All which confirms me in the resolution to not only commend the abstaining from supernumerary expences, but from all diversions which render business and diligent overlooking estates tedious, as those inconveniences which are equally destructive to Men and Families. For true is that of Petrarch, *No vertue is too big for its own sphere that God has set it in; nor do great minds undervalue low conditions; unless vices corrupt them, to be curious and unsatisfied: Wilt thou think thine own house big enough for thee, meditate it as thy sepulchre, in which thou layest down thy body, not to rise to live here again, and that will calm thy pomp.* Thus Petrarch.

SECT. XVI.

Impeacheth Idleness, as the direct track to Beggary and Devastation, both of Vertue in the Mind, and Riches in the Purse.

FOurthly, Idleness, which brings nought home, is a great Corasive to a Family: for

for it makes a plenary wast of all Ancestors acquisitions; and brands the guilty of it with ingratitude to those that competently feathered their nests; and with unnaturalness to those that are to succeed, whom they will leave bare, and unsuitable to the president by which they were provided for. This *Solomon* as productive of sad effects, pungently brands, *Pro. 12. 24. The slothful shall be under Tribute.* His way is a hedge of Thorns, *Pro. 15. 19.* The desire of his heart kills him, *ch. 21. 25.* It casts him into a deep pit, *Pro. 19. 15.* His building decays and drops down, *Ecclef. 10. 18.* His body is cloathed with rags, *Pro. 3. 21.* All which, amounting to want and contempt, is so far the spur to ingenuity to avoid, that no labour, no hazzard of life, is refused, to escape and secure the spirit against it: For as the glory and happiness of a man is to independ on any but God in Heaven, his Vicegerents on Earth, and those subaltern and remote umbrages of supernity, which the conditions of inferiority and superiority in a sort make necessary to the circumvehency of the World: so is there no means more prevalent thereunto then Diligence, providently applied, and humbly persisted in; which the wisdom of this World finds so

Theoſſ. Syn.
ſagm. Juris
uniuerſi lib.
39. c. 6, &c.

Act. 10. 34.

Ἡ φύσις γὰρ
οὐχ ἔτι οὐκ
γλυκείας
ἡδονῆς ἡσυχίας
τις ἔστι. Eu-
ripid.

great a prevention, and ſo frank a ſupple-
ment to the ſtraits of livelyhood, that it
pubiſhes it ſecond, if not ſuperiour to de-
ſcending patrimonies. And hereupon it
has been the care and practice of wiſe Na-
tions and Parents to not only puniſh idlen-
neſs, as an extraordinary crime, but to
permit no man to live, but to ſhew to the
Magiſtrate how he ſupported himſelf
and no child to be brought up without
ſome Manual ſkill, by which he might be
able to get a ſubſiſtance, and imploy his
mind, whatever revolutions ſhould hap-
pen to him: For ſince the world is caſual,
Irus & eſt ſubito, qui modo Craſſus erat;
and Governments as well as Houſes, Lands,
Moneys, may ceaſe to be ſubſiſtencies; it
is good to carry as the Nightingale of a
good conſcience in the breaſt, ſo the
Mine of a ſupply whence to eat or drink,
in the head or hands. For what St. Paul
ſaid in a caſe like this, *Theſe hands mini-
ſter to my neceſſities*, may be true of them.
When their Lands or Portions left or gi-
ven, may, like the charity of his deſerting
hearers, ſignifie little or nothing to them.
So true is that of the Poet,

*For wealth and nature do decay,
When thrift by pleaſures chas'd away.*

And

And how great a provision 'against Idleness this is, another Poet tells us.

The Idle vein no good doth bring;

God to such wast gives no blessing.

That Idleness is productive of evil, and nothing but such dangerous effects, appears not only from the prealleged miseries, whereby a mans happiness is in anothers, & not his own power; that is, he is void of all help, be his condition never so pressing, unless charity of others relieve him; but from the exercise of those vertues that in an occupied course he may comfort his soul by, and win upon others by the Majesty of his well-boaren affliction. Whereas Idleness layes a man open to all villany and misery. Which made grave *Xenophon* instruct *Cyrus*, that it is hard to nourish one idle man, more an idle household, most of all an idle army. Insinuating thereby, the consuming nature of Idleness, and the dammage and defamation that attends it. Which *Petrus Blesensis* remembered to an excellent Schollar, and once his Pupil, who had a mind to be Priested, but was loath to part with the pleasures and idleness of his Lay life, and to take upon him the yoaik of Christ. To study self-ease, and to wallow in idleness, is to chak vertue, nourish pride, and furnish the

K 4

soul

Τὴν γὰρ
ἰδὴν ἰδλὴν
ἰσχυρὰ ῥαλὴ
διδὸς δὲ τοῖς
ἀργύσις ἡ
παῖσις.

*Sophocles in
Iphigenia.*

*Ad summa
pervenit qui-
scit quo gaudent
qui felicitatem
suam in
aliena potestate
non posuit.*

Senec. ep. 23.

Καλὸν ἴστω
ὅτι ἀνδραπύ-
δην τρεφε-
ται &c.

*Instit. Cyri.
lib. 1. p. 30.*

*Effeminari
quidem otio &
corpore pigritia,
nihil aliud est
quam suffocare
virtutem, nu-
trire superbiam
viamque
construere ad
Gehennam. Ep.*

9.

soul for Hell. This the holy Ghost seconds, in the severity he expresses against Idleness, *Ezek. 16. 49. Behold, this was the iniquity of thy sister Sodom, Pride, Fulness of bread, and abundance of Idleness was in her, and in her daughters;* and because she fed high, and was at ease, therefore was she filled with beastliness, which nothing but a fire from the Lord could consume. Which made *St. Paul* account it a deed of the flesh, and caution young widdows to beware it, lest they come within the lash of those who learn to be idle, wandring about from house to house, and thereby come to be talkers, and busiebodies, speaking things which they ought not, *1 Tim. 5. 12, 13. Yea in that idle souls shall suffer hunger, Prov. 19. 15. And vertue eateth not the bread of Idleness, ch. 31. v. 27. And our Lord laies it as a crime in the Parable, Why stand ye here idle? Matth. 20. 6. It may be concluded, that Idleness is inclusive of all turpitude, and they that are idle will be every thing that is mischievous: for the mind is a quick and sprightfull part of man, active on something, which, if not good, will be bad, there being between them no medium; for he that is not employed in good, will be soon the tenant of sin, and the vassal of vice:*

Which

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Which was the reason St. Bernard writing to a *Monke*, charges him to be never out of employment, lest the Devil approach and find him idle. For then are men in danger of his temptations, when they are loose from engagements of vertue; which all men are, who propound to themselves nothing but themselves; that is, the pleasure, luxury, and gaity of their lives; which had *Plutarch* done, he would not have made his house *οἶκον ἀτακτον*, the house of Learning, as *Plato* called *Aristotles*: nor have written so much, and so well, in a life of so much employment as his was, nor had the great actions of Peace and War, Learning and Law, with the Volumes written of them, been transmitted to us. For to perfect and compose these, nothing but sedulity and avarice of time hoarded up particularly for such purposes, could avail.

Sis semper occupatus ne diabolus te inveniat otiosum.

Legit Rualdum in vita Plutarchi c. 15. cap. 19.

Since then Idleness is so apparent a road to vicious life, in all the extravagancies of it, it must needs be a certain and unavoidable way to the extirpation and diminution of Men and Families; which are only and best built and enlarged by frugality and employments of Revenue and Fortunary addition or income.

SECT.

SECT. XVII.

Debates the Infection and Danger of bad Company, to make a Man worse, and a Family less then but for them they both would be.

*Mores graves
in spectaculis
quis requirat?
ad circumnec-
tunt convenire
Catonis, quic-
quid illic gau-
denti populo
dicitur injuria
non putatur
locus est qui de-
fendit excessum
Theodoric. Ep.
27 lib. 1. Var.
apud Cassiodor.*

Fifthly, as Idleness, so bad Company is the *Appollyon* and Whirlpit of all hopes by men and their endeavours from good Nature, gracefull Education, and naturall addiction to employment: For it leads a man not to see, hear, and observe *Cato's*, nor to attend wisdoms posts; Nor to learn the matter of our old age glory, and the sustentation of our last and best daies credit; but to Theatres and Houses of Game and Intemperance; where nothing but vanity and ruine nestles, And to the love of which seldom any thing of Heroique import is consequent. Whence it comes to pass, that because Company is as the Sword-filth, or Shark, that takes off whatever limb or part of towardliness it can come to: The wisdom of men has deemed it the infection and plague of youth.

youth, over which may be written, *Lord have mercy upon us*; since Company Gangren'd and Mortified by Vice, are the incurable ruines of those they wind themselves into, and seduce unto their own likeness. Many a man had surely been good, had not his love betrayed him to his company, and his company assigned him to their sin. *When a man is a brother to Dragons, and a companion to Owles, as Job's words are, Job 30.29.* He can be no bird of Paradise, no creature for rooms of State, and for heires of beauty and choiceness to behold with pleasure. *Seneca* appeals to the Prodigals of his time with this reasoning, *O how many good minutes dost thou wast in bad actions? were it not much more manly to addict thy self by merit to purchase friends, and mitigate foes, to interest thy self in the good order of the publique, and to regulate affairs wisely at home, then to prog up and down how to spight and injure thy brother in nature and Country; and to watch how thou mayest make his body miserable, his honour suffer, or his fortune be lurch'd?* Thus he; and not amillie, for ill company is the seminary of all mischief; and the forsaking of them the way of security and credit. *When a man walketh with wise men, he shall be wise, but a*

com-

*O quam bonum
tempus in re
mala perdis?
quanto nunc
satius erat. ami-
cor parare imi-
micos mitigare.
Temp. iadmi-
nistrare trans-
ferre in res do-
mesticas operam
que circumspi-
cere quid alieni
possis facere
mali, quod aut
dignitati ejus
aut patrimonio,
aut corpori vul-
nus affligas.
Senec. lib. 3. de
Ira c. 28.*

Ἡ τῶν κακῶν companion of Fools shall be destroyed, Prov. 13. 20.

ἀπαλλὰγῃ
σωτηρίας ἐστὶν
ἀρχὴ. *Stus.*
Clemens.

*Pauci sunt
qui consilio se
suaque dispo-
nant, ceteri
eorum more
que fluminibus
innatai, non
eunt sed ferun-
tur, Senec. Ep.
23.*

I know, nothing is more usual, than to keep company at all rates, & with all persons; without choice or fear, as Boats on Rivers, so men in humours, rather are carried by the eddy of custom & opinion, than by the line of reason, in their company & their recreation; and hard it is to perswade them, that company is ought but a Cipher to the numeral Letters of their commanding Virtue; O! they are their own Masters', and they know what to take and leave; and they are wise enough to distinguish between the Date and the Stone, the Gold and the dross, the benefit and the danger of any company; not considering that Vice is cunning, and ore-reaching, and while they delight, they overcome, which adapteth that of Solomon to these confidants, as their caution and correction. Not who so keepeth merry, and witty, and intelligent company, but who so keepeth the Law, is a wise Son; but he that is a companion of riotous men, shameth his Father, Prov. 28. 7.

O, what Caitiffs were the High Priests, and Scribes, though they sat in Moses chair, who had Judas the Traitor for their companion? and how neer was Peter to ruine,

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who in the High Priest's Hall, came almost to be one of those *Fanatiques*; who cried out, *Let him be crucified*; so dangerous a taint is ill company, that to use it, is the in next degree to delight in ill company, and that is, to be wicked; so impressivè is ill company, that it by degrees, winns & transmutes their companions nature into their own likness, as Plants become compliant and identique with the soil they are set in, says *Philo*; Hence comes the minds corruption, the lifes shame, the credits blast, & the prosperities determination: And, I have often thought it one of the gracious tokens of Gods goodness to me, to have a judgment of, an aversion from, and a power against evil company, which concession of God to mee, I have ever held my chief tutelar; for it is his grace alone that directed me to, and has ever kept me in, the love of good company, and that when I have been in ill, has preserved me from the power of their wit, the seduction of their wiles, the influence of any pleasure, or other charm upon me: so that now I can hear of ill company without wonder, know them without engagement, endure them without rudeness to them, and pray for them, in pitty to their souls, that they may see and abhor their evil

Οὐ πῶς εἶδες
φάνους; ἔδδ
ἀπὸ συνδουλίας
ἀλλὰ ὃ μὲν τῶν
τοιούτων συν-
διαβίει.

evil hearts and waies. This, I thank God, I freely can do; but my delight is in the company that fears God, loves vertue, promotes learning, lives regularly, are not lofty but mild, not sordid but neat, not lucigirous but open faced; neither prodigal nor loose, neither capricious nor tepid, but mediocriously tempered, between pleasant and grave, as either extreme is useful to them, and symbolizes with the occurrences of their lives, and is regent in the tempers of their natures; and such as they I have found, the Sun-shine in the cold, and the shade in the heat of life; the Mine of all supply, and the Womb of all Fertility. The Sea is not fuller of drops, the sky not more infinite in breaths of ayr, and blasts of wind; the Sunne not more replete with rayes, the Earth not innumerable in its particello's of dust, then good Companions are of delight, comfort, profit, praise. Nor can the deepest degrees of misery give a truer description of woe, and tristicity, then bad companions, in their fatality amount to, and in the dreadful conclusion occasion to men, which maketh me not more delight in company, as releases from melancholly, then as examples and instigations to vertue. For as there

Θιλας πρὸς
τὰς ἀναστροφάς
τὰς ἰδίους
ἐνδομύχιας.
St.
Chrysost.

Primo inde
ferui potest unde
destruitur, nemo
ab eo illuminatur
a quo contem-
nebrauit. Tertul-
lib de prescriptis.
aduersus Hereses.

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there can be no greater a help to enlarge a Family, then by good companys which sharpen the parts, exercise the civility, propagate the merit, advantage the marriage, comfort the consciences of their friends, to whom they are all that health and sickness, riches and poverty, every condition requires from them, and they are able to express towards them. So is bad company the very sink and lurch of all wit, thrift, sobriety, morature, preferment, and renders the relations uncomfortable in the defeat of their hoped for contents. The bad friends, the bad husbands, the bad sons, the bad Christians, the bad Englishmen, that are, owe their deterioration to bad company. Wicked men, and a wicked Devil, cooperating with their own wicked hearts; and thence are they so totally vitiated.

SECT. XVIII.

Treats of ill Chosen and Imprudent Marriage, as the Wreck of Men and Families.

Sixthly, unfortunate Marriages are decays of Men and Families: For this is the

the dismall inquisition, whereinto whoſoever is brought, by his luſtfull or imprudent hereſie, (for tis ſageleſs obſtinacy, and too much leaning to their own ſelves, that lodges men in this dungeon) never ſees the light of a happy day, or moment, after it; but is, if not wholly loſt, yet overwhelmed in thoſe cares and diſtractions that are parental of, and prefational to, unreſcuable bonds, and mercileſs contempts. Now, becauſe I have laid ſo heavy a charge on unfortunate marriages, it will be neceſſary for me to diſcover what I underſtand by *unfortunate*. For, though unfortunate is unfortunate in every notation and accept, yet every incongruous marriage may not fall under the pungency of the cenſure in the full of what is thus expreſſed; though in ſome conſiderations of time and perſons relating to it, and in ſome degrees under the capacity of it. Far be it then from me to think every unequall marriage unfortunate; becauſe then I ſhall make more unhappy marriages then I fear are happy; the moſt marriages of young perſons, or thoſe unknown in diſpoſitions either to other; or thoſe unequal in years, education, complexion; or thoſe the regents wherein are advantage: being the coun-

sels of friends, the prevalences of interest, not the fruit of choice, being in this sence unfortunate. Nor doe I under the term of unfortunate reduce those marriages where every good vertue is present, though not commended by a suitable fortune; which to some persons is useles, they having enough before, and so happy enough, that they have the opportunity to oblige and eminentise a person whose worth wants only their addition to make it Honourable or Worshipful; No such thought have I in this term unfortunate; nor do I think religion, beauty, modesty, wisdom, thrift, courage, constancy, less then counterpoises to any money or land fortune, with which they are not alwaies presential; God not ever, if often lading all his blessings in one vessell, but dispersing them, that every one might have some largesse of his love, and some Magnetique to draw the exchange of love to it. Nor is merit less then valuable, if it suffer under the greatest temporal diminution; nor do brave spirits adheare to Crowns less, because they are set upon rotten posts, but stand most fixedly to them, to testifie their homage to, and courage for those divine endowments, are not so much the hopes of preferment, as the ob-

L

ligations

*Matrimonia
inter valde
disparis infali-
cissimos exetus
habere solent.
Sanchez de ma-
trimon Sacram.
lib. 1. disp. 11.
11. p. 37.*

*Holinsbcd, p.
726.*

*Sanchez lib. 1.
disp 55. p. 149.*

ligations of love. Not in this sence then is unfortunate to be alwaies, or by me understood. But by unfortunate I mean, unfit, improper and unfuitable marriage, where men and women suit not each with other, but are in their marriage like two perfect contraries, pugnant with, opposite to, displeased at, inharmonious in, their conjugality. So true is that of *H. 5.* to his mother, dissuading him from marrying the Lady Grey, *small pleasure taketh a man off all that ever he hath besides, if he be wived against his appetite:* which he spake, alluding to that lurch of the pleasure and felony of the contrivance of marriage, under an incongruity of humour, and delectation of temper and person. And though I think it not alwaies a sure rule to build infallibility upon examples, God not walking alwaies in the same path of providence; nor decreeing a like event to all marriages of like nature; but allowing various events of good and evil to them. Nor are we concern'd in events, which is his peculiar, and subject only to his jurisdiction, our duties and credits being responsible only to the prudence of our actions, not the issues of them, which are above us. Yet is it highly important to use all discretion, that the truth and
vehe-

vehemence of love, and a due dependence on Gods ability to bless us above all outward advantages, will permit in our marriages; and that done (with as little alloy to the freedom of our choice, as possible can be) to refer our selves in that estate, and the consequences of it to God. Thus no doubt did that vertuous Lady Queen *Margaret*, wife to *H. 5.* and mother to *H. 6.* who took to her husband *Owen Tender*, a gallant brave Gentleman, whom she loved, and under the blessing and bond of that marriage produced amongst other children the renowned *H. 7.* the glorious Ancestor of our now gracious Sovereign, whom God has made the second Uniter of all the Roses and flowers of peace and plenty in this Nation.

Holinshed, p.
615.

The state of marriage then being founded in a mutuality of corporal and soullary compliance, containing in it the warrant of all intimate knowledge, and natural mixture of kindness, If the irritation to such familiarity and honest sensuality be not from the complacency of fancy & the imperation of kindness often obsecrating judgment, wherby the body and soul each of other are inseparably united in an oneness of indivision, all the content, veracity, and matrimonial confidence recedes

and becomes lax and disloyal; yea, without this, marriage is so far from a remedy that it proves the meekest repository, and safest colour of all imaginable lust. Yea, and the nest of all brawles and open dissociation. Thus was *Jane Shore* disposed to the enamourings of *E. 4.* For she was young, given to pleasure and pomp; which her husbands calling not well allowing, not yet suiting with his godly temper, whose delight was to be in his calling, and intent upon that; she, I say, disliking him for this, so opposite to her way, and having no fixed affection to him, forsook his counsell and advice first, then his company, then her own conscience in the checks of it, and at last wholly waved him, as he unwillingly did her. And so her excellent endowments heard ill while she lived, and she ended miserably her ill chosen life: And where the Honour is preserved, the best effect of unequal matches is discord and unpleasancy; either by occasion of accidents, which pre-settled love would have obviated or consoled under; or by the interfering of eager and unmortified tempers one against another; for though men are not often *FitzLewis*, nor have the fire of their wives displeasures bin destructive to them

*Holinshed p.
724.*

*Camden Bri-
tannia p. 441.*

them or their wedding daies; nor do wives know the hidden mischief of their husbands hearts, before the nine daies wonder be over (for we men are often cunning and conceale our hidden deceits which I would to God were written on our foreheads) yet too soon the fruits of their preengaged seductions will appear not only in the light skirmishes, but in the foughten fields of disaffection and enmity. Not only saies Petrarch doe suspicions, complaints, and little ruffles mingle themselves with these mistaken loves, but immortal duels, and open hostilities, at bed, at board, at all times, not midnight excepted: therefore he counsels good men, To learn to suffer, to forsake all for their own wife, who must be, or else she will not be quiet, the wreck and rock to rend apieces all friendship. This I would not have Englished, but to lesson Parents and Guardians to great discretion and conscience, not to force or betray their children or charges to persons they disaffect; nor to brow-beat or lessen their respect to and care for them, if they chuse rather not to marry then to marry at their time, or to their person preferred. For, if they do, the best expectable from such a rape and violence upon them, is to account their

*Nec ad mensam
nec in thalamo
tutus eris, mul-
tum Tempus
litigio vacabit.
Media nocte
pugnabitur.
lib. 1. de remed.
ur. Fori, Dial.
65.*

*uxorem habeo
Formosam R.
Venenum dulce,
compedes aureas,
splendendam
servitutem. Idem
Dial. 66.*

*Est enim amor
latens ignis
gratum vulnus,
sapidum vene-
num, dulcis
amaritudo, de-
lectabilis mor-
bus, jucundum
soplicitium,
blanda mors.
Tetrarcha lib. 5
de remed. vite.
Fortun. Dial.
69.*

Note this.

state a sweet poyson, Golden Fetters, splendid thralldom. For every Lover is a Sovereign, and desires to be absolute in its power, to give its self; and since love is a sudden fire, a welcome wound, a wel- relished poyson, a sweet bitterness, a delight- full disease, a pleasant punishment, and a sweet death; is it not reasonable to allow those that are parties to these bitter sweets to be free? sure it ought to be so, unless Parents and Guardians will have their children and trusts free of what is not their own; which they are seldom free from being, or dying for grief, who are lugged to marriage as Felons are to Goals; or frighted to it, or beguiled in it, as children are by Bug-bears and Rattles. And those Parents and Friends that decry the libery of treats and impudicity of freedoms, between Men and Women, had best consider, whether it be not the consecratory of their over-ruling pleasure, upon their Children and Pupils: for nothing is more the fosterer of stollen love, then the anticipation of real love to persons beyond just, valuable, and religious exception. Nor is there any thing that will sooner and with more contentful efficacy restrain the exorbitancy of women, who bring the Matron natur'd

natur'd of them under prejudice for their licentiousness, while (as *Seneca* complains of the Roman Famosa's *They take liberty equal to, yea above men, sitting up whole nights, drinking, playing, and toying, as men of deboysture do, yea, provoking them to do more then they otherwise would;*) then by the resolution that they see sober men have to avoyd them, and to oblige Ladies of more self-denial and modesty. Nor will men persist in such vanities, if they see it is distasteful to women, from whom no preferment is hereby like to befall them. The permission then of love to runne in its own channel, and the non-obstruction of power in its free and natural course, is that which I esteem the best expedient to rectifie the disorders of marriages, and to render them (with other moderate accommodations) Fortunate. Nor will it be any hard task to perswade a well-bred woman to stay at home, look to her household-affaires, and observe her husband, which *Plato* makes a womans virtue, if such husband of hers be beloved by her, keep at home with her, and be obliging as a wise man should be to her. For without this indispensable *sine qua non*, love, which is grounded upon likeness of humour and

*Non mutata
feminarum
natura est sed
vicia, nam cum
virorum licen-
tiam aquaverint
corporum quo-
rum vitium
vicia aquave-
rant non minus
pervigilant, non
minus potant
& oleo & mero
viros provocant.*
Ep. 95.

In Menont,
p. 409.

proof of constancy, I conclude little fortunateness in the promise of any Match: For though to some persons who are not touched with the vertue of love; nor have any sense of it in marriage further then negative, or in non-abhorrence, whose ayms are Wealth, Friends, settlement, though they admit all incongruities and discouragements of a more generous nature, so their avarice or popularity be gratified. Though, I say, to these deliberate Lovers, whose love is not onely not stronger then death, but weaker then water, and overcome by the dirt and pelth of money, and moneyworth, All Matches that are rich, and accomplishable of design, are fortunate, and as they think prove well; yet to others whatever marriage is not affectionate, religious, and symmeterious, can never be accounted other then unhappy, and often destructive to the body, soul, fame, fortune, family, relations of them: Nor do the Bills for Alimony, the Suits for divorce, the owned and open incontinencies, the stolen loves, the frequent pawnings of Jewels and Lands, the rendings asunder of Families, derive themselves and their disorders from any truer parent then from these. For though in the
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Roman Common-wealth, men might lend their Wives, and probably borrow other mens, as to them seemed best, which *Strabo* says, in defence of *Cato*, lending his *Martia* to *Hortensius*, was, according to *πάλαιον Ῥωμαίων ἔθος*, the old Roman Law, yet, when as in the Church of God with us *Christians*, *Tertullian* says, such customs are abhorred and forbidden, there ought to be greater care to chuse well, because change men cannot without sin. Which considered, I do (not I think without cause) make unfortunate Marriages one of the true causes of the Decay of men and Families.

In Civitate Domini, in monte sancto ejus, hoc est in Ecclesia, Nuptiarum non solum vinculum, verum etiam Sacramentum ita commendatur, ut non liceat viro uxorem suam alteri tradere, quod in Republ. tunc Romana non solum minime culpabiliter verum etiam laudabiliter *Cato* fecisse prohibetur. *Tertul. lib. de Fide c. 7.*

SECT. XIX.

*Induceth wicked and expensive children,
the wastes of honour and riches in
a Family.*

SEventhly, Another cause of decay of Families, are foolish Children; for, if Families be carried on in their Succession, by Children supplying the departures of Parents, and the introduction of one Generation upon the cessation of another; then

then children that are wicked and improvident, are never like to maintain or augment the glory of their Ancestours, who were wise and pious: For, since glory and Gods blessing of enduring is the reward of his fear and grace in them, so recompensed upon them, their virtue not being in their children, Gods reward to them will not be hereditary to them, this the Prophet *Job*, for so his Spirit testifies his endowment to be, exemplifies to us, in *Chs. v. 3, & 4. I have seen the foolish taking root, but suddenly I cursed his habitation; His children are farr from safety, and they are crushed in the gate; neither is there any to deliver them.* So *Chap. 20. v. 10. His children* (speaking of the wicked) *shall seek to please the poor: so Chap. 12. v. 17. How oft is the Candle put out; and vers. 19. God laieth up his iniquity for his children; that is* God punishes his unjust dealing with prodigal and loose children, who shall riotously waste his injurious leavings, and render themselves *children of fools, children of base men, vilder then the earth,* as the words are, *Chap. 30. 8.*

These foolish, because wicked, children, the Holy Ghost reproaches in the notion of his wayward Israel, whom he calls children of rebellion, *Isa. 1. 2. corrupters of them-*
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9. 7
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selves, *v.4.* lying children, *Chap.30.9.* children of transgression, *Ch.57.4.* backsliding children, *Jer.3.14.* sottish children, *Chap.4.22.* forsakers of God, *Jer.5.7.* children of whoredoms, *Hof.1.2.* children of iniquity, *Hof.10.9.* children of the Æthiopians, *Amos 9.7.* children of disobedience and wrath, *Ephes.2.2.* covetous cursed children, *2 Pet. 2.14.* and can these children, who are thus ingrain'd in wickedness, be expected to be within Gods care and blessings; or will he build up those who so pull down his glory in their hearts and lives? Indeed, children are not onely a blessing, but the best of earthly blessings, because the continuers of Families, Names, and Ages, in which regard they are not said to be mans, but Gods delight, Children, and the fruit of the womb, are his delight, *Pf.127.3.* but then they are good and gracious children, that hear instruction, *Prov. 4.1.* children of obedience, children that apply their hearts to Wisdom; they that are old in understanding, when young in years, and are grave in their toys, and sober in their extravagancies, that speak and do as those whose age and wit will give each other the lie, and are reconciled by nothing less then a miracle; such children as have their fortunes in their heads, their prefer-

Semper commendabat eloquentiam ejus aliqua res extra eloquentiam, in puero eloquentia laetitia erat ingenii atque, Controv. lib. 1, decl. 1.

Reymundi Comitiss Provintia Phocensis quatuor filiae, quatuor summi regibus Christiani Orbis nuptae erant.

P. Aemilius, lib. 7.

Licaon secundus Arcadium Rex filios habuit 26. omnes clarissimarum Urbium fundatores. Pausan. in Arcadico.

Epist. to Basilicon Doron.

preferments in their faces, and their bucklers in their tongues, such as like *Alfius Flavius* in *Seneca*, who when a Lad, spake with applause, and so settled to *Cestius*, no puisne Advocate, that he not onely commended, but feared the force of his eloquence; who was eloquent above eloquence, and did what ever he did, not onely above others, but (as it were) above himself; such Sons (causing their deceased father, to live afresh in the gratulations of men to their memory, for being causal of blessings to Ages and Nations by the production of them) are honours and enlargements to Families, who by them are clarified and *Sydneyzed*, but to have children that shame their Genitors, and dislustre their Stocks, is a fore curse, better never be generatively viril, than to beget children to be *Bouteseau's* and earthquakes to Ages, how much rather would pious Predecessours have wished they had died uncontinued in their Male line, then to leave Sons Unthrifths of their Patrimony, careless of their honour, forward in vice, intent on villany, engaged in confusion. 'Twas a serious profession of renowned King *James* to his Son Prince *Henry*, *I protest before that great God, I had rather not be a Father, and childless, than be a father of wicked children.* 'Tis a sad upbraid

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braid that a father gives his unfortunate Son, as the father of that Roman did, to whom, taking part with *Catiline* in the conspiracy against the Common-wealth of Rome, he said, *I begot thee (sirrah) for the Common-wealth, not for Catiline*, and had I thought thou would'st have proved a Rebel, I would never have ventured for thy being and birth, nor when thou hadst been born have thus educated thee ; children, that like *Simeon* and *Levi* are brethren in that evil which makes their father stink in the nostrils of the people of their land ; children that are born for the fall and fate of Ages and Governments, that rave and rage till they have confounded Heaven and Earth, and dis-influenced, as much as in them lies, the good influences of both, such *Attila's*, whose gloryings are, that they are scourges and devastations to well constituted settlements and habitations of order and wealth ; such *Herods* as make nothing of the heads of *John Baptists*, to gratifie a rash oath made to a vain Mistress : Such children, who are grievous, wicked, stupid, disobliging, do not bless the womb that bears them, and the paps that give them suck, but curse and traduce them ; For, as to separate the Rays from the Sun is to deprive

*Te Reipub. non
Catiline genui.*

*Auelle à sole
solis radium, &
non elucet, ri-
vum à fonte, &
arescit, ramum
ab arbore, &
siccat, mem-
brum a corpo-
re, & putrescit,
separa filium a
devotione pa-
terna, & jam
non est filius
sed frater, &
collega eorum
quibus dicitur
vos ex patre
Di. bolo estis,
apud Petr. Ble-
sens. Ep. 47.*

*Educantium
felicior laus est
de filiorum
probitate lau-
dari, Alaba-
ricus Rex,
Epist. 22. lib. 8.
variar. Cas-
siod.*

prive the Sun of light, and the River from the fountain, is to render it drie; and the Bough from the Tree, to dead it; and the Member from the body, to perish it: so to sever a Son from his Father in similitude to him in true qualities dignificative of him, is to make him appear of a Son of a wise and good father, a colleague of them that are of their father the Devil, as the Arch-Bishop of Canterbury Temps, H. 3. wrote to H. 3. And the reason why this is, is because, as a wise Son maketh a glad Father, so a foolish Son proves heaviness to his Mother, Prov. 10. 1. and, as Wisdom is said to build her house, so Folly is branded with the demolition of it, and that with both hands, Prov. 14. 1. which warrants the Position, That foolish children are the bane and minoration of a Family, and that because Folly harkneth not to the precepts of Wisdom, which are preventive of ruine, as well as inductive of endeavour, such as are hearkning to Counsel, Prov. 13. 1. avoiding vanities, which are a grief to the Father, Prov. 17. 25. embracing the fear of the Lord, Prov. 24. 21. observance of the Law, Prov. 28. 7. acceptance of correction and instruction, Prov. 29. 17, 21. all which declined, the curse of God comes upon a Person and Family to root it out, which

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which caused the sonne of Syrack very gravely to advise, *Desire not multitudes of unprofitable children, though they multiply rejoyce not in them, except the fear of the Lord be with them.* Eccles. 16. 1, 2. For by one that hath understanding shall the City be replenished, but the kindred of the wicked shall speedily become desolate.

SECT. XX.

Treats of Gods blast upon the Endeavours and Atchievements of Men, the unavoydable Eclipse, and irreparable Diminution of their Families.

Eightly, the eighth and last, but not the least means of the ruine and decay of Families, is, Gods blast upon the Vertues, Endeavours, and successions of a Family. For this is the storm in which no vessell of humane art, no cable of secular contexture, no project of worldly hold, can availle; not only because it is anticipative of all wisdom and prevention: As appeared in *Cesar*, who refused the counsel of *Pansas*, and *Hirtius*, to be wary and

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Sir H. Wottons
character, D.
p. 106, 107,
114, 116.
*Ineluctabilis
factorum vis
cujus cum for-
tunam mutare
constituit con-
silia corrumpit.
Paterculus lib.
2. p. 48. edit.
Lipfi.*

strict in government, and who despised the predictions of the Astrologers, the lesson of his Calphurnian dream; and laid aside the papers given him in detection of the conspiracy against him. So fell it out to *Archias of Thebes*, *Charles the last Duke of Burgundy*, and the *Duke of Guise*, and in that great *Duke of Buckingham's* death by *Felton* that Villain, against which Fate he was fore-warned by the Lord *Goring*, by an old woman in the way, by Sir *Nicholas Throgmorton*, by the mis-givings of his own thoughts: yet he (Generous soul as he was) despised all, being made confident by his courage and resolution; the force of fate being ineluctable: *For when it should endeavour avoydance, it suborns prudence to incredulity, or groundless resolution, whereby it works its end.* Whereby not only is Gods purpose aversive to mens prudence, but positively conclusive of what shall befall them, in every circumstance of it. For though *Mauritius* the Emperour foresee in his Dream, that *Phocas* shall ruin him and knows what he ought wisely to do to prevent it, yet all in vain. And therefore if God blast, who can bless? what shall succeed without or against him? Not devout prayers, not excessive humblings, not rich

rich gifts, not potent friends, not personal worth, not the love of living, nor the legacies of dying friends, can stop the leak of a Families Immersion: Nay, if any family were so happy to have the cream of mankind in it, were it the Nest of all the Eagles, Nightingals, Unicorns, Phoenixes, (as I may so say) of man-kind; were *Cicero*, *Hortensius*, *Crassus*, *Cato*, *Sulpitius*, *Brutus*, *Calidius*, *Calvus*, *Cæsar*, *Corvinus*, *Pollio*, *Asinius*, *Varro*, and the rest, whom *Pe-trarch* calls, *Ingenia eminentia*: Were these, added to by all the later Heroiques, of one family and confederacy, yet would they be Physicians of no value, to recover that family from Gods blast. As when God blesses, every thing contributes its service, so do things equally minister to his curse: Not *Eabels* Walls strength, or its Towers heighth, nor *Senacheribs* army, not *Herods* Oratory, not *Julians* craft; not *Prior Baltons* Hermitage on the top of *Harrow-Hill*, will avail; they are all as weak subterfuges, as miserable comforters: The best ingenuity and artifice of security and augmentation, is to pray ayd of God, and to beseech his presence with men, in their spirits by grace, in their actions by prudence, in their designs by success, in their correspondence with men

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Lib. 1. p. 307.

16 H. 3. Ho-
linshed, p. 882

by fidelity and favour, which when conducted by him, who is the Intellects fountain, the hearts steer, the tongues conduct, the foots guide, the friends motive, the foes disappointment; when, I say, he who is, and there is none besides him, becomes mens in the effects of his power and goodness to them, then the springs of second causes flow freely, the winds and waves of opposition become calm and still. Thus good men in all ages have had their ends upon the World; though it hath set it self against them, and excised all cruelty to them: Witness the Primitive Martyrdoms, in which though the bodies of holy men were trucidated, and their credits and fortunes plundered from them by the malice of the Gospels adversaries; yet, maugre all their vehemence, whose interest it was to make the credit of Christianity creditless, and the professors of persecuted Truth, vile; yet those dry bones invigorated, and those rams horns bore down the walls of their *Jericho*, because God was in the cause, and in the Champions that suffered for it, who is resolved to abet his Justice and Authority, against the malice and Tyranny of the World; the perduration of which, and its carriage in a way of conviction and efficacy,

*Galatians in
Antonino commentar, p. 386,
387.*

efficacy, against the high-flown resolution of & subtil undermining, that the Ethniques ages discovered towards it. The result of which, is directive to men, in the fortuation and felicitous conduct of their actions, in any kind whatever. If men would not have the Watchman watch in vain, *Psal.* 127.1. Nor, the labourer earn Wages, to put it in a bag with holes, *Haggai* 1.6. *If men would live long, and see good daies, Psalm* 34. 12. *1 Pet.* 3. 10. If they would see their childrens children, to many Generations, and those wise and wealthy; there is no other nor better way to accomplish these attainments, then to comprecate Gods ayd and blessing. This is to be wise with a witness, with the witness of all wise men, and all wise ages: And without this, *Achitophels* policy becomes folly, and *Julians* zeal for Ethnicism the price of that Arrow which vinctively wounded him, and let out with his life the rancour of his Apostasie; yea, when men contrive a project without, and in defiance of God; it is just, the sequel of that insolence should be shame and subversion. Never any standard was set up against God, but lost it self, and all that adhered to it. And therefore, O ye Nobles and Gentry, whose the Generous and

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Divine

*Catachryms in
Annotat. ad
M. Antonium
p. 235.*

*The Emperour
so called the
King of Swe-
den.*

*Sir H. Wotton,
p. 23.*

& p. 97.

Divine aym is to preserve and enlarge your Families; desist your other prudences in comparison of this Master-piece, which miscarries not; set your faces towards God, seek his cooperation with, and benediction upon you. Be not faithless, but believe; for God to unhorse the confidence of man, and to spoyle the trust in Princes, often despised the day of great, & advanced the day of small things; that is, he hath made *Austrian* greatness to stoop to Copper Kings; his little and contemned appearances to prevail against all formidable oppositions; for he looks not to the goodly *Eliabs* of our out-sides; nor is taken with the *Micholls* of our transport, but he looks upon his own Image, and at his own glory, and according to the Instrumentality of them to those ends, so he furthers or impedes them. Hence is it that dangers formidable, like *Spanish Armadoes and Invasions*, he changes into *Morris Dances upon the Waves of dislustre*, and makes the very Engineers of them to confess, that Vertues, though they are within the chance, yet they are not ever within the power of ill Fortune: and good things that we promise fixed upon us, retreat and die useles to us. Yea, in Families, because men look usually upon the prodigiouesst
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wit, or the beauteouſeſt perſon, or the valianteſt Spark of mens packs, for the hopes of the houſe, as if the day of victory, and the field of greatneſs, were to be a preſent to his merit, and to be wonne by him; therefore God jealous of his glory, in mens lavifhing attributions to it, while they luxuriate to ſuch Idols, of their own institution, either removes by death, or diſappoints by accident, the prevalence of ſuch their hope, and puts a period to their felicity then, when they thought it moſt advanceable. This has bin ſo, this will be ſo; and that to put the queſtion of Gods Paramonſhip out of queſtion, & to confirm the certainty of no certainty in any prop or reſerve without him; and to undeceive us of that diſtruſt and under-valuation of weak and worthleſs things, adjuvated by him; ſince how contemptible ſoever inſtruments in diſjunction from him are, yet in conjunction with him, and ſubſerviency to him, they are mighty and regent. Which truth hardly aſſented to by the Idolaters of ſenſe, and the magnifiers of ſucceſs, outſtands all the violencies and attaques of this worlds artillery; and by God concurring it, makes good its ground againſt worldly cavil, and incredulity; for God forſakes

*Sæpe Deorum
permiſſa hono-
rati ora ſunt
oſſa pauperis
philofophi qui
vitam duriter
egit quam prin-
cipi qui delica-
tiſſime vixeta,
Antonin. Ep. ad
Egeſippum.*

*Sicut qui deum
audit non est
surdus, sic quem
deus audit non
est mutus. Pe-
trarch. lib. 2.
de rem. uir.
Fori. Dial.
103.*

not his confidents, nor do they receive a baffle, or defeat, whose help and hope he is, *For they that fear the Lord shall renew their strength as the Eagle, they shall runne and not be weary, they shall walk and not faint,* Esay 40. last. That is, God will give them blessings extraordinary, and lofty, above the usual sort of blessings, and blessings durable and unquenching, blessings that shall outweigh sonnes and daughters; hee'll give them so much of these lower springs as shall keep their names sweet, and give them all they can receive of the glory and satisfaction of his intuition and fruition. For such honour have all his Saints. Which concludes what I have to write upon the generall causes and means of the Rise, Progress and decay of Men and Families, as they are prudently, and without offence to particulars, to be taken notice of by us.

SECT.

SECT. XXI.

Alledgeth the Waies and Means of raising Men and Families, now in this happy return of Affairs in England.

HAVING now by the help of God finished what I intend on the precedent heads: I proceed by the same blessed conduct, and under favour of the wise and pious, to suggest the waies and means of Rises and Decayes of Men and Families now in England: For as there are particular qualities in men, that adapt them to those good Fortunes of Rise and Riches, and so to Decay and Beggary: so is there in times, as byassed by men regents in it, certain specifick helps and hinderances effective of both chances, prosperous and cross: And those the late surly and unnaturall commotions, and the miraculous and merciful composure and reverses, having strangely occasioned here in England, It will not be amisse to write, tenderly and yet truly concerning them.

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First then, as Money is the price of all things, and thereupon, is said to answer all things, *Eccles. 10. 9.* and so did in all Ages heretofore, for by it, men have made good evil, and evil good, corrupting Justice, seduced Counsels, suborned multitudes, purchased Royalties, directed Expeditions, prostituted modesties, atchieved Honors, yea, too much influenced Religions to intend or remit their influences, according to the Market of them; so did it of late in *England*, in the time of the troubles amongst us; it made men offenders, and restored them to a rectitude; it purchased lands upon the owners extremities, and at inconsiderable rates; it chopped and changed bad Titles for good, and put the negotiators into a capacity to buy their peace, & acceptance, in cases that were in their own nature, & in the currant repute of Honor, pardonable, so auxiliary was Money then to any purpose, that it seldom failed of its errand to persons in Power; nor is Money inauspicious to the havers now, or are their merits less believed and accepted, for having good fortunes, and knowing how dexterously to declare themselves by them, in this our happy *Serenato* of affairs and glorious appearance of so long a desired settlement. For, as we all know, that

*Pecunia ex quo
in honore capit
verus ritum
honor cecidit.
Seneca Ep. 115.*

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that in *London*, and in Corporations of Trade, and in Countreys too, personal Estates, (which were the Estates of private persons, who would live Office-free and undiscovered, such as were old men, widows, and Bachelours, and some other,) in the great years of Trade, from 1630. to 1640. were in request, men desiring to keep their Estates such, because they made one third part more profit by them then they did by land Estates of the same value; (the Warrs coming on, and those Estates being out at Intrest and in Trades, trusted into several parts beyond the Seas, and into this Nation, wherein the late unhappy Wars made Garrisons of Towns, and in the taking and re-taking of them, Merchandise and Staple goods portable, became plunder'd by those, and such like courses, those Personal Estates of very great value, became wholly lost, or in a very great degree mutilated, and so the Owners of them that way impoverished, unable to be afterwards, either Traders or Increasers, or to give great Portions with their children;) so are we also to know, that abundance of mean persons coming fresh into Trade, the old Traders being beaten out and ruined, or they being in Offices of Plunder, Law, Custom, Trust

Trust of sale of Crown and Bishops Lands, with such other courses, of not dubious, but certainly illegal Title, did yet by their craft (knowing that Acts of Oblivion, and confirmation of Judicial proceedings would come, as of course in all restitutions they do) so transferr their acquisitions of ill Title into solid Estate, that they raised themselves from nothing, to great estate, and in that estate, by small refundments, inconsiderable to what they thus indirectly acquired, established themselves in prosperity (while others that lost Estates, and would get no new by those means) are in a great measure impoverished, and by reason thereof obscured. Such being the posture of things at home, and the affairs of those abroad requiring supply, few having wherewith, but these traffiquers in disturbance, and otherwise casual gainers by it; they chiefly, and in number, must be the persons advantaged; nor is it strange to have Money so requested, and so operative to ingrate men now; for the same feats it hath done in all revolutions. *Solomon* hence calls Money a defence, *Eccles. 7. 12.* and when we are told wisdom is good with an inheritance, we are to suspect that it little avails in worldly revolutions without it; for
though

though Princes Victors, do not themselves get by their ill subjects losses, or their good subjects diminution, yet are they necessitated to make their favours beneficial to their servants and allies, who have attended their misfortunes, and are to be rewarded by the better issues of their affairs; And though in absolute Conquests the Victor'd persons forfeit life and land, as in that of the Conquerour, who ejected the *Britains* and *English*, and put *Normans* in their Houses, Lands, Honours, and Offices; yet in fewds of one part of the Nation against the other, though the Heads and Ring-leaders of the peccant party do suffer capitally; yet the majority of the seduced and unperverse Commonalty, and Persons of worth, pass off by mediation of Favourites, by whom they are well offered to the Prince, and from him obtain testimony of good will: Thus was favour after Rebellion obtained *temps Rufi*; thus did the Citizens of *London* obtain many privileges, *temps R. I.* & 'Twas time for them to give money, when that King declared, That if *London* would be bought, he would surely sell it, if he might meet with a convenient Merchant that were able to give him money enough for it. Thus Offices, and custody of Castles came to be sold, 5. *R. I.* Thus great

Men

Galliel. Parvus,
Rand. Hayden.
p. 25.
Holinshead, p.
119. p. 143.
145.

p. 497.

Men paid Fines for leave to Turney, 6 R. 1. and 22. and 23. R. 2. And thus since has it, and will it in all such alterations be; for Money being the great ground of alteration, and separating, not onely man and wife, Prince and People, but even Popes and Prelates upon dispute of it, as appeared in that notable resolution of the Bishop of London, 40 H. 3. who, when the Popes Legate exacted money from his Clergie beyond measure, said, he would rather be a Martyr, as was *Thomas Becket*, then be subject to such exactions; and when the King was angry with the Bishop, and told him, the Pope should punish him, as he well deserved to be, he answered, *Let the Pope and King, which are stronger then I, take away my Bishoprick, which by Law yet they cannot do; let them take away my Mitre, yet an Helmet shall remain*: I say, Money being such a bait to discontent, and such an engagement to the casual effects thereof (as it is a great help to the comfort and conspicuity of life, while it procures remission of past faults, acceptance of present favours, sets men out in their Parts, Families, Relations, Enterprises to all desirable advantages, and by the relief and employment of the poor, as well as rewards to Artists, and good offices to the Publique;

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it so strongiy draws popularity to it;) so is it in the want of it, a potent alloy to, if not a total suppression of, whatsoever is eminent in Men and Families, Eccles.9. 15. *For while the rich mans wealth is his strong castle, the destruction of the poor is their poverty,* Prov. 10.15. And while the poor useth intreaties, Prov. 18.23. is separated from his neighbour, Prov. 19.4. *hated of his brethren, and avoyded by his friends,* V.7. *is ruled over by the rich,* Ch.22. v.87. *and devoured from off the earth,* Chap. 30. v.14. The rich come boldly, and are welcomed frankly, dispute stoutly, and are answered civilly; fear great men, but live without them; prefer their children, and make and take good settlements upon them; which shews the comfort and furtherance to men, that Estates give. Which made *Menander* cry out, *Blessed is he that bath wealth, and a soul aright to use it.* For a man to be tempted by wealth, and by it not be overcome, is to be a man of men, and a very great debtor to grace of restraint; for there are but few that sincerely can say with him in the Poet,

*Vice nere by money did me overcome:
For it within my soul there is no room.*

Which exemption from the treacherous possession

Μαχέριος
ὅς τις ψάαν, ἔχ
νύτ' ἔχει.
*Menand. in
Menagirta.*
Μὴ μοι πῶς
ἔιν χρημάτων
νικωμένων
κακὸν γίνε-
σθαι μὴθ' ὁμι-
λοῖν κακούς.

Note this.

possession of money, is not the gift of all men, for St. Paul tells us, *The love of money is the root of all evil*, 1 Tim. 6. 10. Which place is observable, because he saies not, *The having, but the inordinate love of money; nor that it is the sprout, but the root; nor that it is the root of some, but of all evil*, and he confirms it from the Apostatique Effect of it, which while some have coveted, they have erred from the faith, and pierced themselves thorow with many sorrows. Which is Emphatique also, *While some; not while all*. God has his Jewels amongst rich men, who use the world, but abuse it not; who have money, but love it not; that is, commit no sinne to accomplish their end, as Apostates and Seducers do, who have been so besotted & transported with it, that they have, for the conveniency and glory of it, *erred from the Faith*, made a revolt and defection from the Church; and not only wandered, as Gods people too often do, but persisted desperately in that error, which Gods people do not. This the inordinate love of money leads into, and therefore is by all that love and feare God to be avoyded; for he that buyes will sell, and so judgment may be turned into gall, and righteousness into wormwood. Plato makes riches and possession

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session of money a great help to rectitude and injuriousness, while it not only raises a mans spirit above wrongful basenesses, but enables him to attain to whatever wisely and in a way of vertue he can well wish, and well use. And hereupon I cannot but account that a wise design of him in Plato, to beg of the Gods to be good and virtuous within, and to have no outward advantage that consisted with his intern vertue: And if rich, he must beg to have so much Money and Moneys-worth, as a temperate mind knows well to use, and yet enjoy its own vertue. And thus to have money, is to be master of every almost desirable adjunct, to Gods glory and mens good. Money then being thus prevalent, it cannot be denied to be a probable Rise to Men and in them to Families. For in that it answereth all things in the exchange of it, there is no Match, Honour, Place, Character, Priviledge, which it (Subjects being capable of, and consistent with it) will not procure: nor is there any merit of conspicuity and obligation, which it gives opportunity to express & represent it self in, but is furtherable by it; which *Richard Duke of Cornwall* found true, as he well designed, when by his Riches (with which he glutted the Electors of the

Περί δὲ τούτῳ
ἐγώ γε τίθημι
τὴν τῶν χρημάτων
ἐξήσιν πλείω
ἀξίαν ἔχειν
ἢ τῶ παντὶ
ἀνδρὶ ἀλλὰ
τῶ ἐπιεικῶν
Plato de Re-
pub. lib. 1.
Τὸ δὲ χρυσὸν
πλεῖστον
εἴη μοι ὅσον
μήτε εἶεν
μήτε ἄγην
δύνασθαι ἄλλος
ἢ ὁ σῶμα. In
Phaedro ad
Finem Dia-
log.

the Empire, though great Princes) procured them, contrary to their Honours and Oaths, to chuse him a Forraigner, and no *Germn* King of the *Romans*.

SECT. XXII.

Proverb that Favour with the Prince is the chiefest cause of Rise to Honour and Riches.

SEcondly, Favour with the Prince is the most undoubted step to Honour, wealth and Greatness. This I had placed first, but that Money is the more general cause of Rise, many coming thereby to Honour and esteem, who never see the Prince, or transiently only, being added to by him, as they are attested to him by those that have reason and interest to give them a good character. Those then that are favoured by the Prince, as they are the better sort of subjects, so are they better dealt with in the shares and participations of their Favours. And if Princes be to Subjects as bodies to shadows, and souls to words; and Princes are as absolute by their Generous and Just Government

verment, as their own consciences and Noble desires wish themselves to be. (Regulations or directions being (as it were) needless and supernumerary, where true Christian piety, and paternal Royalty, are guides to Princes,) then cannot their Favourites that are dear to them, but be great by them; For theirs are the Offices of Revenue, the Titles of Honour, the Embassies of Credit, the Matches of Fortune, the dispose of Trusts to bestow, or have undeniable influence upon. And if these be the waies to Greatness, and they are commanded by Princes, then to be favoured by them, whose so much is to bestow, is to have all accesles to Honour and Wealth unfolded to them. The knowledge and practicability of this, inclines men of good person, ready wit, quaint speech, generous garb, confident spirit, to apply themselves to Princes services, and by it become either Rich, Respected, Honourable, or some, or all of them: Yea, by this has the Worlds greatness in Persons and Families first been obtained, and after augmented, with that which is remarkable in them. Thus *Haddad* in holy Writ is history'd to have favour with *K. Pharaoh*, whereby he became his brother in law; by which means his

N

sonne

Regnum vestrum imitatio vestra. Forma est boni propositi amici exemplar Imperii, qui quantum et os sequimur tantum gentes alias antemus. Theodoric. Rex Anastasio Imper. Var. lib. 1. c. 1.

Excepit se noster affectum implevit beneficiis manus, fecitque esse votum quod nostram exaltasset imperium. Theodoric. rex. Ep. 2. Felici Var. lib. 2.

1 Sam. 18.

sonne (begot upon the Queens sifter) was born and brought up in the Kings house, 1 Kings 11. 19, 20. And thus *David*, by the favour of *Saul*, obtained first his daughter, then his Generalship, and at last his Kingdom. This, not needfull to be further instanced in, because a truth of every daies ratifying, is the reason that the Wise man informs us, that *he that seeketh good, procureth favour*, Prov. 10. 27. Which I take not so much to be meant of Favour, as the consequent of goodness, as the opportunity to seek good for a mans self, and others also for whom he that is favoured interposeth. Hence those passages of *Solomon*, Prov. 14. 35. *The Kings favour is towards a wise servant*. And ch. 16. v. 15. *In the light of the Kings countenance is life, and his favour is as a cloud of the latter rain*. Which Text is affirmative of whatever is issuant from the pre-alledged notation: For in that the favour of the King is said to be life, which is *optimum bonorum*, the most delectable and desirable of all created goods: And in that it is said to be as a cloud of the latter rain, which is increasive, and has fertility included in it; what can the expectations of men in their service amount to, which this grandeur of theirs doth

not

not answer and exceed. And as I think Princes happy in the opportunities they have to oblige and reward servants, wise in heart, active in dispatch, diligent in attendance, sober in counsel, sincere in love and duty; and who are as faithful to them, as the Sunne is to his course, as *Pyrrhus* said of *Fabritius*. So do I not believe them otherwise happy; nor do I read or see that any Favourites, who are not such, long continue happy in such favour: For rival envy, and popular jealousie, hovering about and laying gins for them, by cooperating accidents of diminution, ruine them, unless their personal and publique vertues are dissipative of those gatherings, and supersedall to the efficacy of them. Therefore *Solomons* advice to *Take away the wicked from before the King, and the Throne shall be established in righteousness*, Prov. 25. 5. is good counsel, for Princes to avoyd trouble to themselves; and for Favourites, to secure their favour and stability, by being good and virtuous, and by that to establish the Throne of their Masters, and themselves under the protection and favour of it. Nor is Princely favour at all dangerous to, but desirable by, wise men, and next to the favour of God, to be sought after, if it be constant,

N 2

and

Οὐτὸς ἔστι καὶ ἄλλος φερίκιος ὅν διαφέρειον ἀν περ ἀποτρέψαν τῆς δικαίας ἀρετῆς ἢ τῆς συνήθους πορείας τὸν ἥλιον. *Snidas in Fabricio.*

*Cambden in
Somersetshire
p. 267.*

p. 469.

*Ita enim vir-
tutes magnis
viris decori
glorizque sunt,
si illis salutaris
potentia est,
Nam pestifera-
vis est valere
ad nocendum,
illius demum
magnitudo sta-
bilis fundaque
est, quam omnes
tam supra se
esse quam pro
se sciunt, cuius
curam excubare
pro salute sin-
gularum atque
universorum
quodidie expe-
riuntur. lib. 1.
de Clementia.
c. 3.*

and vertuous in the Prince, and transport not the Favourite beyond the true end and use of it, Gods glory, the Princes service, and the peoples ease and thrift, together with such advantages as the forementioned great ends, thorowly answered, allow to his private emolument; which *Bremier*, Baron of *Odgcomb*, the Favourite of *H. 2.* and *R. 1.* observing, was highly advanced, and continued in Wealth, Honour, and Love with all men; and *Beauchamp* the great Earl of *Warwick*, so favoured by *H. 6.* that he was Crowned King of *Wight*, yet lived and died beloved. So did *Charles Brandon* Duke of *Suffolk*, the Favourite of *H. 8.* and others. Which the *Despencers* in *H. 2.* time, *Delapool* and others in *R. 2.* time, *E. Rivers* temps *E. 4.* *Wolfey* temps *H. 8.* and others, not considering, made themselves hated, infamous, and ruined. For Vertues, saith *Seneca*, are often useful to men of place and power, when they qualifie, sweeten, and wisely manifest themselves in power delegated to them; for pestilent Might it is that is nocive; and then only beloved and prayed for is authority and power, when men finde the power over them is for their good, and not directed so much to cow them into stupidity, as to cherish them in a loyal freedom. And then does it de-
serve

erve the duty and subjection of all and every particular subject, when it intends the prosperity and protection of every particular subject. The consideration whereof lessons Favourites to petition God, whose the judgment of every ones course and conclusion is, to direct and fortunate them in the religious, just, judicious improvement of their Princes favours : for if to them not onely Honours, Riches, Reputation, but even in a sort much of the administrative divinity of Kings is indulged, as *Theodoric* the Gothish King wrote to a Vice-king under him ; What fidelity ought they express to their benefactor, in not neglecting their service, disobliging their people, misusing their trusts ; (as did *Wolsey*, who fraudulently got a warrant from *H. 8.* to execute the *E. of Kildare*, though the Lieutenant of the *Towers* honesty in not executing it, made it void by the Kings Countermand (a). And *Gardiner* from *Qu. Mary* to execute the *Lady Elizabeth*, the after happy Queen of this Land ?) What conscience and reverence to themselves, not to do any thing rashly and improvidently, by which they may lose their ground, and be outed the occasion of so general good ? For Princes favours being of delicate and casual com-

*Damus quidem
tibi equos, enses
clypeos & reli-
qua instrumen-
ta bellorum; sed
quæ sunt om-
nimodis forti-
ora, Largimur
tibi nostra ju-
dicia, summus
enim inter gen-
tes esse crede-
ris qui Theodo-
rici sententia
comprobaris.
Ep. 2. Regi
Herulorum.
Var. lib. 4.
Cassiod.*

(a) Speed p.
775. p. 849.

Prov. 22. 11.
Fuit enim illi
mobile ingenium
& superbū regis
Impatiens.
Sentr. Nat.
Quest. lib. 6.
c. 22.

Sir Henry Wotton
work p.

Self. 1. Eicon.
Boslic. upon
the E. Srafford,

posure, are not to be put to the stress of
gross and dull mettalled ones, but to be
humbly and modestly improved; which
the wise King Solomon adviseth to, *He
that loveth pureness of heart, for the grace of
his lips the King shall be his friend.* The
failer of which in Calisthenes, the Favourite
of Alexander, lost him both his interest
in the King, and in his own life: That
being true of Favourites over-confidence,
and peremptoriness, which a friend of
the Earl of Essex, Favourite to Queen
Elizabeth, told him, *O Sir, These courses are
are like hot waters, which help at a pang;
but if they be too often used, will spoil the
stomach:* as it was wofully made good in
him, whose impatiēce to have any companion
in favour with him, or any gifts
of greatness go by the Mill of his only influence,
declined both his lustre and his
life: Yea, above all, what caution are
they, that have these intrufts, to express, in
avoyding envy, *Who moving in so high a
Sphere, and with so vigorous lustre, raise
many envious exhalations, which, condensed
by popular odium, are capable to cast a cloud
upon the brightest merit and integrity,* as
the divine Kings words are; and to chuse
such choice servants and friends, whose
integrity, conscience, prudence, and industry

Holinshed, P.
324, p. 511.

dustry, they being responsible for, may not be defeated in; and then they will be secure, if not from the calumny, yet from the desert of envy; which had the *spensers* in E. 2. time, the Earl of *March* *temps H. 4.* Earl of *Arundel* and Lord *Percy* *temps R. 2.* guarded themselves against, they could not have fallen, as they did; *For much suspected by me, does not hurt, when nothing proved can be,* is true.

All which in such measures and proportions as God shall permit their prudences to method to themselves, being protected and blessed by him, makes Favourites not crazy, but hayle and happy in their Princes favour; then which there is no speedier way to Rise, Riches, Nobility, Prelacy, Splendour, and Endowments of all kinds, possible to be imagined: for though Riches, Industry, and Frugality, give many rounds to the ascents of men; yet the Master Caper, and the Noblest Capreol to advance, is the Kings Favour: which as it is too full a blessing for any but a Magnanimous and Royall minded person to digest, and well manage; so to such as already have, or hereafter may have it, I beseech God it may be continued and enlarged; for it is an opportunity to serve God, the King, the people,

Ester 3.

Prov. 16. 14.

and the havers, to all beneficially Noble purposes : it being (under the King) the spring that moves all ; without which nothing runnes curreant, but has cheques too many to pass by, as is evident in the vivid representation of it in *Haman*, who is said to have his seat (set by *Abasbuerus*) *above all the Princes that were with him.* Ver. 2. *and to command that all the Kings servants should bow before him; and his word so prevail'd with the King, that he gave him his Royal Signet, and said, The Silver is given to thee; the people also, to do with them as it seemeth good to thee.* Ver. 10, 11. and what *Haman* issues forth is dispatched to the Kings Lieutenants, to be accordingly executed, Ver. 12, 13. In that, I say these are the bounties of Princes to their Favourits, from whom they seem to withhold nothing, but the Throne it self, there is great cause to conclude, That no way to advance Men and Families, is more expedite and energical, then Service to, and Favour from Princes. For *if the displeasure of a King be as the messenger of death, and the fear of a King is as the roaring of a Lyon; who so provoketh him to anger, sinneth against his own soul,* Pro. 20. 2. If not only in case of Felony or Treason, but upon displeasures, penalties are not only inflicted

inflicted upon persons but upon Lands, and that indelibly, as Mr. *Cambden* tells us, the Lands of *Hinde* and others, in New Forreſt, were charged and yet pay *whitehart Silver*, for killing a white Hart of *H. 3.* in that Forreſt. If theſe terrours and mulcts are in the diſfavour of a King, whoſe frown and word has killed the heart of ſubjects of courage, who durſt have out-lived any other hardſhip; what joy and freedom is in the Kings favour? *No leſs ſure then dew upon the graſs; no leſs then ſcattering all evil, and bringing the wheel over the wicked; no leſs then power,* and that viſible in the teſtimonies of his favour, and the effects of it; the proſperity of which is ſuch as the Princes in ſoul and government are, whoſe the favour is, and the deſign of the ſoul is, who is a ſui- tor for, and obtainer of it: For as to be in favour with Terrible Princes, whoſe reigns are butcheries, and whoſe inſtruments muſt be rigorous and cruel, as was *Peirce Exton* to *H. 4.* who, (to be, as that Kings words were, *The faithfull friend which will deliver me of him, whoſe life will be my death, and whoſe death will be the pre- ſervation of my life,*) undertook and effected the execrable and damnable Par- ricide of good King *Rich. 2.* is to be a divel in

Cambden in Deuſes, Britan. p. 214.

Prov. 19 12. Ch. 10. v. 8. v. 26. Eccleſ. 3. 4.

Holiſhed in H. 4. p. 517.

in Flesh, and a miscreant more unhappy then almost Hell can make one. So to be in favour with a vertuous and serene Prince, whose soul is so serious and sincere that he dare appeal to God as his Compurgator, *and beseech God to try and search him, if there be any malicious and premeditated iniquity in him and in his government by his privy*: To be a Favourite to a Prince, whose faith in, and relyance upon, God comforts him, *That no black veils of calumny shall be able to hide the shining of His face, while God gives Him a heart frequently and humbly to converse with him, from whom alone are all the irradiations of true Glory and Majesty*, as the Kingly Martyrs words are. To be Favourite to a Prince, as our most Gracious Lord and Master the King that now happily, and with general blessing of God and the people, reigns over us, is, whose conscience is not chargeable to Gods justice for the ruine of Favourites, and the blood of Subjects; but is Vigilant, Mild, Just, Generous, and strict in Religion and Government, according to his Lawes both Sacred and Civil: To be a Favourite to such a Prince, is to be presumed vertuously compleat; and to be an Instance of happiness: which, if not alloyed by a deceitfull

Eicon Basil.
Sect. 15.

Consider this,
O England, and
be thankful, and
loyal.

ceitfull heart within, yields no temptation, but to be a *Nehemiah*, an *Aristides*, a *Samuel*, a what not, that is complexive of Greatness and Goodness: for if the zeal of God, and the rules of Honour, and Justice, inspire such a one, he cannot chuse but be presidentially good.

And therefore, since it is not boldness, but love to the prosperity of Good and Great Favourites, that invites me to write upon this head; the only Rock that Favour hath to fear, is from Gods jealousy, that any thing should rival with him for the glory of his Munificence: Since that promotion, as it is from him, so ought it wholly to revert to him, in fruits suitable to his bounty and intendment. For then he leaves men to themselves, when they leave him, by forgetfulness of him and themselves; and when they remember not, That it is he that gives them friends to bring them into view, parts to carry them thorow, Fortunate accidents to co-operate to their continuation, Acceptation in and for what they have done; and in this thus varied, confirms them. Yea, if Favourites consider how necessary every fibre, sparkle, punct, and occult *meatus* of Providence, is to their being and stability; and how important the

Sove-

Sic me inebri-
averat ambitio,
hæc hæc blanda
principis
promissa
preverterunt, ut
sciens & pru-
dens videretur in
omne discrimen
animæ, corporis
dispendium per-
tinaciter conju-
rasse. Pet. Bless.
Ep. 14.
Eicon Basil.
c. 17.
Psal. 87. 6.

Sovereign benediction of God is to their consistence, they will find abundant matter to sollicite God to their ayd, and to the subduing of their hearts, against elevation under such Sunshins, *The Flatteries of which are as inseparable from prosperity, as Flies are from fruit in Summer.*

And if Princes are but Gods that are mutable, and mortal as men; and the counsels of God must take place against all secular projects, and in defiance of all Politique contrivements: how prudent and Christian is it for Great men to trust mainly in the Lord Jehovah, who is the same yesterday, & to day, & for ever. And to serve & trust in Princes, as those who must give account to God and Them every moment; and in which reddition their innocence will be their best refuge: For since God has entailed passancy on this world, and here the best of men have *no abiding City*, but are waisted to and fro, by the impetuosity of passions, and the blasts of inharmonious variations, which admit no anchoring but in sincerity of aym, and piety of desire, and deed, according to the possibilities and allowances of humane infirmity. It is good to remember Mortality and Mutability in the greatest transports of advancement and affluence. Which had

Abra-

Abra-
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and a
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Abraham, the great Visier Bassa to *Solyman*, believed, He *who had his souls residence in his Masters body*, as was said he had, would never have been such a Doter on greatness, who after the misfortune of his Masters Army in *Persia*, (which Expedition he was Counsellour to) was disfavoured, cursed, murthered, and after all submersed, and a great weight tied to his dead body, cast into the Sea, Nor would *Solon* have so divinely, and with such a propheticque importunity, pressed on *Crasus*, moderation of soul in a state of prosperity, but that he knew the treacheries of its incantation, and the fatality of its obsecration and seduction. Yea, God himself would not fore-arm men by reason, & fore-warn them by counsell, and president of frequent miscarriage in this voyage of pleasure, but that he would have his learn to deny themselves, and take up his Cross and follow his Christ to the contempt of this world, as their rest and refuge: For he that was in his time a Prince, *dehorts from putting trust in Princes*. Yea, declares it to the world, *It is better to trust in the Lord, then to put confidence in Princes*. And why? Not thorough pusillanimity, or inaptitude, to Maiesty it as high as any Monarch, does he utter this; but because of

Turkish History
p. 654.

ἦν δὲ Κού-
ρω συμμαχῶν
ἐκράδην
μάχη ἐπὶ τὴν
πόλιν ἀπώλετο
γὰρ τρις ἀ-
ναλώσει δ'
ἔδωκεν, &c.
Plutarchus
in Solone
p. 94. Edit.
Paris.

Psalms 146. 3.

Psalms 118. 3.

Psalm 82. 7.
Psalm 107. 40.
Elron Basil.
Stil. 17.

of a spirit subacted by grace, and reduced by God to see and detract from its self. Princes are mortall, Princedoms are casual; and therefore tis good to trust to God, in whose Mercy no relyant miscarries. For as *That King that keeps to true Piety, Vertue, and Honour, shall never want a Kingdom*: so, that Favourite that relies on God for the favour of his Master, shall never want such favour as God sees best for him to be favoured with; whom he would bestow the Glory of the next, after the Grace of this world. Notwithstanding all which præconsidered, the Maxim remains firm, that Princes favours are the ready and most pregnant way to Enrich and Enhonour Men and Families in *England*.

SECT. XXIII.

Considers Ambition and Confidence in well-parted Men, a Means to the Rise and Riches of Men and Families.

THirdly, Next to the two former Rises to Greatness, Ambition and Confidence may be allowed a notable stepp

to Honour and Riches. For men having a conceit that they are born for great, and that small things do not become them; that no courses beſeem them but Olympique ones, and no companions but Kings; what is there that they will not undertake, and industriouſly follow, which has a probability of arriving them at, and fixing them in, the ſphere they aym at. This buſies their thoughts, impedes their reſt, accelerates their motion, cheriſhes their ſpirits, intends their correſpondence, beautifies their civility: Thence they reſuſe not tedious voyages, deſperate encounters, dangerous intelligences, pawning ſoul and body to propagate their party, and merit of their chief. This calls them from their native ſeats, and gaining callings, to actions turbulent, perillous, and, as to the preſent, loſing, making them deſpiſe being for a while miſerable, that they may for ever after purchaſe and live in the Sunſhine and Summer of Regal favour. This makes them reſolve to be active in their commands, paſſive to their wills, patient under their diſpleaſures, free of their fortunes to ſupply them, of their perſons to fight for them, of their minds to conſult for them, yea it arms their prayers and tears to encounter

In maximis animis ſplendidiffimisque ingeniis plerumque exiſtunt honoris, imperii, potentia gloria cupiditates Cic. lib. 1. Offe.

Non ego amb-
tiosus sum sed
nemo aliter
Roma potest
vivere: non ego
sumptuosus sum
sed urbs ipsa
magnas impen-
sas exigit. Ep.
50.

Necessario ita-
que magnus
apparuit qui
nunquam malis
ingenuit, nun-
quam de suo
suo quastus est,
fecit multum
intellectum sui,
& non aliter
quam in tene-
bris lumen efful-
sit, adveritque
de se omnium
animos, cum
esses placidus
& lenis & hu-
manis divinisq;
rebus pariter
aquis. Senec.
Ep. 130.

counter their misfortunes, with their zeal, and to despise hazzard, & to fear as little to sink for, as desire much to swim with them; and all this that they may be taken notice of as Clyents and Votaries to Greatness, pleased with nothing beneath or besides it. This *Seneca* sayes, was the humour of *Rome*, where nothing was requested but Ambition, nothing commendable but what was costly and gay. And this is so much the darling of the Sparkish youth, that they think the still and quiet humour sottishness, and mediocrity of station, plebeity of humour and flettenness of spirit; which is the reason that these precocious natures put themselves upon affairs in a kind of rape and compulsive violence upon them, and are content to be instruments in, and agitators about, those matters, which softer and better poysed tempers, and modester judgments, decline, as uneasie, difficult, and unhandsome for them to appear in, or promote. And indeed, were it not for such forlorn and desperate services, it were impossible for heady and fortuneless men to come to Riches or Greatness, because they would be voyd of friends, and reason, to countenance them in, and manage them amidst, the *Meanders* of those courses; but they counting

counting all their own they attempt to get, and concluding themselves born for, and destinated to those toyls and hazards, which other men are not, nor shall be rewarded for, put themselves in the heat of the service, and venture their lives to rescue Greatness from contempt, and to revenge the insolence of its opposition with the ruine of the Oppressors; in the return of which well-couraged service, they have Guerdons of honour and acceptance from the fountain of Honour, which title is the only true and honourable origination of Honour,

Not that Ambition and Confidence of ones self is the only way of rising: for it is seen and known that Rises and Honour sometimes attend modest and meek spirits, who are so far from appearing candidates for them, that they avoyd and disfigure themselves, that they maybe not beleagured by commands to enter upon action, or be taken notice of for wel discharging them; though more often great friends usher men in accidentally, and their own parts continue them profitably in that way which is attended with Greatness and Wealth: So was the great E. of Essex called from his retiredness at *Lampsey* by the great E. of *Leicesters* means, and the great Duke

*Celsos cursus
nisi confidentia
magna non ap-
petit, dum gene-
rosi est animi in
opere quod
summum est,
audentes facit
homines fiden-
tia sui quia se
non patitur oc-
culere quem
precipit natura
prodire Theo-
doric: Felici
Ep. 2. Var. lib.
2.*

*Sir H. Wotton.
p. 4. 76, 78, 79.*

O

of

of *Buckingham*, by Sir *John Greham*, who first spake of, and commended him to King *James*. But yet the way of some is to buoy up themselves, and to become graduates in grandeur from their own Spontenascency, and to hew out their own way to what they wish and would thorow the Alps of seeming impossibilities. and unconquerable hardships, such *Cæsars* are they in their own minds, that they believe their coition with the Moon, and thereby entitle themselves to the courtesie of taking the profits of all sublunary casualties: which makes *Seneca* attribute much to mans spirit, in the adjustment of weale or woe to himself: For he calls the wind now a King, anon a Tyrant; a King, when it considers vertue, and according to it conducts the body to actions worthy, and of good report: but when it is imprudent, vehement, curious, then it becomes a Tyrant. Which that it may not be, nor men miss of their aymes, so far as they are approved by God, good for them, and proper for the publique, it becomes them not to apply themselves to sinister means, such as are rebellion, murder, injury, as that wretch *Amrida* sonne to *Aduleasses* King of *Tunis* did, who betrayed his trust, forced his fathers Throne and

*Animus noster
modo Rex modo
Tyrannus; Rex
cum honesta-
intuetur, salu-
tem sibi corpo-
ris commissi-
curat, & nihil
imperat turpe,
nihil sordidum,
ubi vero im-
prudens, cupidus
delicatus est
transiit in no-
men detestabile
& dirum, & fit
Tyrannus. Ep.
114.
Turkish Hist.
p 947.*

Con-

Concubines, flew his brethren; yea, (villain and divel, as he was) pickt out *his own fathers eyes with a Pen-knife*; such, such black, brutish, savage, truculent actions are execrable and indurable paths to Greatness, while the walker in this wicked way loses his own soul to gain a trifling and momentary government in this world: but the lasting and vertuous way to greatness is to comprecate God, that he would not interpose nor cast cross accidents athwart the way of their endeavour; for, if he do, the eggs of mens ambition will be addle, and the edge of their confidence turned and become blunt; which truth is hardly to be drilled into the beliefs of those boysterous spirits that are the Virago's in this kind; For to tell them of Gods inclination of great mens wills to favour them, and of his adaptation of them to their favours, without which those bounties would be unfavoury, and the soul and spirit of them evaporate, and become ineffectuall to their hoped for ends, is to bespeak them to prejudice against, and censure of, such discourse as madness and bigotry. They are all for gay cloaths, spruce looks, high rants, facetious drolls, pleasant froliques, hot spirited mettle, all or most of which they

ascribe more to in the motives to and merits of their favour, then to any thing else; when as truly they are mistaken, for these things, though in some sence notable seconds to the most noble fruits of vertue and ability, yet are not to be attributed to, as to Gods permission so to have it, is be acknowledged; though therefore I am no friend to ambition or confidence, yet because I know it a way to Rise and Wealth, if it will be limited by reason and religion, it shall have my Godspeed to it, though I must own to all the world, that I value more a grain of content then a pound of ambition, and a mite of modesty then a treasury of self-confidence, because the one works in them that have it a satiation of mind in their present enjoyment; the other an irrequietude by reason of anothers more prosperous estate then theirs. Which *Seneca* sayes is the bane of happiness, which is never attained till the mind be brought off thoughts that it deserves more then it enjoyes, and possessed that it enjoys more then it deserves, or could hope for if it had what is due to it. But this the Grandees of nature think below them; so did *Alexander* to reside in *Macedon*; *Persia* and the *India's* he is for; and the ambition that led him to that hard-

*Numquam eris
felix quem
superabis felici-
or minus ha-
beo quam spe-
ravi sed for-
asse plus spera-
vi quam debui.
Seneca lib. 3,
de Ira c. 30.*

hardship; preferred him to the gainful and glorious consequence of it; yet had his intern pride a notable stagger put to it by that Dilemma of the *Gymnosophists*, who seeing him look on himself as a God, having Immortality in his power, & being invited to ask of him what they would have, answered, *Immortality*. Alexander replied, *I am but mortall myself, and therefore cannot give Immortality*. They replied to him, *If thou knowest thy self a mortall, why art thou so vast in thy desires as to exceed the bounds of thine own kingdom, to the injury of others*. If these reasons would have audience and suasion with them; and if these thoughts did possess men, they would be more sparing to set values upon themselves above their intrinsique worth, and crowd less upon Greatness to take notice of them; then they do: for most hard, and against the hair of worth is it, to begg Fortunes sordidly; or use them, given, illiberally; and as brave minds, when they have accomplishments to publique service, will not reproach the favour of Gods providence by a sneaking unwillingness to the convenient and commendable shew of them; so will they not preproperate their such appearance by any mean prostration of themselves below

St ergo mortalem te esse cognoscis cur non contentus patriis sedibus omnibus infestis totum orbem subicere conaris. Cicero. lib. 1. Tuscul. Quest.

themselves, which men of looser and less ingenuous Principles submitting to, run them down in the attainments of preferments, and in the improvement of the effects of them. For as a fair heart never wins a fair Lady, so sparing to speak is sparing to speed; such as a man values himself, other men usually valuing him so little is the World now acquainted with the magnanimity of true virtue, that it thinks meanly of them that are little in their own eyes, and believes there is always a worth in that Pile, which hath the grace of a well-composed Frontispiece, though it be fallaciously set to view, to grace a rude and inartificial Structure.

SECT. XXIV.

Shews, that Callings and Employments, exercising the mind and body, to both which they are gainful, are Advancers to Men and Families.

Fourthly, Callings of Employment to mind and body are now great Rises of Men and Families, by the Honour and Wealth that attends them: For, *England* being an Island, and by Trade made a Continent, the Commodities of all Nations being

being brought into it, and the men of all Countries coming unto it: by reason thereof the Learning, Law, and Tillage of the Natives is wonderfully encouraged. For, by such Entercourse and Exchange of the mutual Endowments of Nations, which God has purposely so modelled, that the tide of Charity might be reciprocated, and benefit Mankind in the variety of its movency to them, there is no Ingenuity practised abroad, but has a means of avenging to us, and no thrift or improvement that we make, but has its vent abroad; by both which, the Nation has its Profit in the employment of its Inhabitants, and in the multiplication of its Shipping. This I premise to make way to the rich and honourable effects that Learning and Correspondence, first introduced by Trade, doe evidence now beyond what formerly they did; for, whereas when Trade was less, and People fewer, and those less vicious, because less knowing in the vices of other Nations, the transactions civil, and the cures corporal, and so the Lawyers and Physicians required to them were not so numerous, so esteemed, or so thriving; now, in the multiplication of Trade, and luxury, by the traffique with, and travel into them, room is made for more numbers

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bers, and better Entertainments of Lawyers and Physicians; and the more they get, the better they thrive, and the richer all Callings that those vent themselves into. Though therefore there are no arts callings, or wayes of life, but have, and do yield Estates and Honours to those that are industrious, and fortunated by God in them: and more especially the noble, generous, and copious Study of the Imperial Laws, the practice of which by the learned Civilians is in its due sphere favoured by the Laws, and by the Masters of it, the Reverend and Learned Judges, who hate to confound Jurisdictions; and the Profession of Physick, the Doctors, wherein are now as great Oracles of Learning, as I think any sort of men, for the number, in the Nation are: Though these Professions, I say, do arrive the diligent, knowing, and fortunate Practicers in them at considerable Estates; yea, and Husbandry, which *Socrates* in *Xenophon* highly applaudes, as becoming the Noblest Men, is a way to acquire Estate and Honour; yet because the Rises of Persons in Callings are not so great, nor so general, as those of Law and Trade are: I shall single out those two, as the Tropiques by which diligently followed men arise; or neglected, set themselves and their Families.

Τῆς γαρρύας
ἡ δὲ ἐστὶν πύτυ
μαχάριος δι-
ναρία ἀνι-
χῶς. Xenon-
phen lib. de
rei domestica
Administra-
tione, p. 831.

For the Laws, I mean the Common and municipal Laws of this Land, as they have been the collections of the best Laws, added to, by the experience of Time, and men famous for observation of what was congenial to the people, and enacted to rule them; so have they, and ever, I hope, will be, the love, honour, and freedom of the Prince and people, protected, and regulated by them; and, as they are looked upon as sacred, and not to be temerated under grievous punishments; (being the standing Arbiters of good and evil, and the divine sentence of the King in his Parliamentary Majesty and circumvallation,) so is there in the peoples minds and mouths great honour and regard given to the makers of it; and the professours and students in it; to whom (because theirs is in the study, pleading, conveyancing, and Clerkly parts of their Profession, which comprehends a vast number of men of considerable Fortunes and Families) the Nation yields a great part of their Estates and respects; for they are the most knowing men in business, of any Profession, and they contrive settlements of purchase and marriage; these frame Wills of bequests and disposition; these exhibit Bills and Petitions in Courts of Equity; these draw Pleadings

Pleadings in Courts of Law; these are Pleaders at the Bar, Counsels in their Chambers, Officers in Courts, Attendants on Circuits, Stewards in Mannor, Under Sheriffs in Shires, Judges in Corporations, which shews their abilities, and their possibilities to improve them to their enriching: For by this they know the nature of Estates, and the condition of their Owners, and can thereby pleasure themselves more and surer then other men can. And, if to these their patibility to honors be added, when the High Chancellourship, the Chief Justice, and other Justicehips, Mastership of the Rolls, Presidencies of the Privie Council, Attorney, Solicitor, Sergeantship to the King, which are, for the most part, all Trusts and honours of Lawyers. If these so great rich, trusty, noble places be theirs, &c. then they will be, while the Inns of Courts yield royal Wits and noble Minds to deserve and mannage them to the Kings honour, the peoples content, and their own renown, as thanks be to God and his sacred Majesty, whom God long preserve and keep, their and our Royal Master, they now are. The conclusion, that the study and practice of the Law is a rise to honour, and riches, is very easie to be made. And, how can it be otherwise, since the Students

and

and Practicers of the Law, being knowingly bred, well-descended, richly fortune'd, amply allyed, assiduously versed, or bred under such, as are these, or the most of them, but that Riches and Honour should fall in to them, and be conspicuous upon them. For, as they they drive a trade of gain with no Money-stock, nor hazard their gain by no credit, nor exhaust themselves by no charge upon their Chambers, (their Inns being their Sanctuaries, and their Attendance on Courts their Privilege,) so need they not, nor seldom do they let their money lye dead any time by them, but either they know where safely to place it, and hedge it in by a legal and undeceivable Security, or else they have Attorneys and Negotiators that depend upon them, who can serve them in that Expedition. Hence come they to purchase the best Seats, the noblest Royalties, the best to be improved Lands in the Nation, and to match their Children with least Portions, and to most Advantage of any men. Add to this, their Influence on the People, whose Kindred, Counsel, and Stewards they are, by which they become presented to the Parliaments, as their Deputies, no Parliament having less then many of the Long Robe, of which the Speaker

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*Quid enim aliud & Juris
consulti domus
quam Oraculum
Civitalis. Ci-
cero.*

See the most ingenious and learned Preface of that renowned Lawyer.

See Sir John Davis his Irish Reports in the Epistle dedicated to the Lord Elmore.

Preface to the 2 Report.

is mostly one, and those potent in passing Lawes; and their Power with Courtiers and Favourites, whom they are allyed, or usefull to, as Counsel or Stewards, they become presented to the King, honoured by him with Knighthood, and so enter their Posterity into Riches and Honour, which Sir Edward Cook, the Learned Chief Justice, and Helluo of Experience, taking notice of, has collected near 200 Gentle and Noble Families, there named, in England, raised by Lawyers; most of which, and many added since to them, do continue in great Wealth and Honour, which he gives as an Encouragement to the Students of the Law in these Words; *Cast thine eye upon the Sages of the Law that have been before thee, and never shalt thou find any that hath excelled in the knowledge of these Laws, but hath sucked from the breasts of that divine knowledge, Honesty, Gravity, and Integrity, and by the goodness of God hath obtained a greater Blessing and Ornament then any other Profession, to their Families and Posterities; for, it is an undoubted Truth, That the just shall flourish as the Palm-tree, and spread abroad as the Cedars of Lebanon, Psal. 91. 13.*

Nor has the Law onely been thus fertile of Rise and Honour to Families; but Trade

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in Cities and Corporations, chiefly that of Famous London, I dare say the glory of England, and that which is known, where England is not: This City, the City that I glory to be born in, and to have long liv'd in, though I thank God of a Family Knightly (I hope I may without vanity say) out of it, has been the place wherein many men of no generous breed and blood, and many of generous breed and blood, have rais'd and augmented estates, and dignify'd Families no less then the former; and though some of them seated near the Town, where they are subject to vices of waste, have not kept their estates so long, nor marry'd so advisedly, as those further-off Gentlemen do; yet is not their impermanency to be attributed to the ill-acquisition of those estates left them, but to the accidents of snare that attend this populous City, which is the common rendezvous of all both good and bad, and to the liberality of Citizens, who preferr their Daughters with great Portions, whereby the greatness of their Sons is detracted from: nor do I believe but that Trades may be as gentlyly managed, and as becoming free and noble bred Persons in it, as other Professions may; and I my self have known as generous,

*In mandandis
honoribus nobi-
litas majorum
claritudo mili-
tia, illustres do-
mi aries spec-
tandæ. Tacit. 4.
Annal.*

*See my Dis-
course of Arms
and Armory.
Printed 1660.*

Take notice of
this ye despisers
of London,

sincere, royal minded men Traders, as ever I have done either Noblemen, Lawyers, or Divines, as zealous to God, as true to their Prince, as free to their Relations, as charitable to the Poor, as good to their Servants, as patient to their Debtors, as ready to reward merit, as restless to be indebted to it, as real in friendship, as pregnant in business, as wary against fraud. These I have known and seen living freely and dying wealthy and creditable: and to the honour of the Societies of London, which consist solely of Freemen, it may be with much truth averred, that they are the truest and most unbyassed Trustees of any in the Nation; their Works do praise them in the Gates. For alas, sharking in Trade is but of a late date, since luxury and high living came into general use. For when Traders liv'd low, and rose by degrees, suting their port to their estate, to be honest in word, and currant in payment, was their ambition, and the life of their thrift; but when they began, as in these late combustible times they did, to be vain and boundless, then they cared not to undervalue their words, over-ask in their wares, shirk for one anothers Customers, steal Excise and Custom, cavil and sue Neighbours, contract vast Debts, and pay them with be-

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becoming Prisoners. These are the flaws that are disparaging to Tradesmen, and to all others that practise the like, and all because they spend high and live pleasantly, as if their Trades would maintain their ryot, and be kept together without their diligence. This loose attendance of Trade, together with its diffusion into so many hands, every of which must live and thrive as they may out of it, causes Trade to be visibly pregnant of great estates less then of old; not because Trade is not as much and as profitable as then, but because many more are of it, and draw succulency from it, and mind it less intently then heretofore; and thence are the Estates less great though more general: which considered, it is easie to divine whence the decay of Estates in Tradesmen comes, not from Trades infertility; for it is a Mine of gold and golds-worth, which many have, and yet find, who come to it poor younger Brothers live in it plentifully, and leave it honourably, while their Estates gotten by it, subsist their Children in Knights and Knights-fellows Degree. But that which is the mall and marr of Tradesmen, is, Men run into it without fear or wit, and know not when to leave while they have something; for Trade is such a tender thing, and

and so dangerous, that not to prosper in it, is to decay; and not to venture, is to forswear to thrive. And there is no Argument of Gods blessing stronger to me than this, that men trade for great Summs, sometimes with men they never see, nor from whom they neither give nor take any Security, nor can perhaps legally prove the agreement of the price, quantity, delivery, payment, or other terms of their being indebted or discharged; yet to one pound thus ventured lost, there is a hundred, a thousand currantly paid for; and that notwithstanding these hazards, and infinite others, Trade should be thus gainful, and in twenty years (for more then that few men have gainful times (their Trade being to seek and settle till they are thirty years old, and their children breaking their Stocks for breeding and Portions when they are fifty) That, I say, in twenty years, or some few more or less, there should be 10, 20, 30, 40, 60, or a 100 thousand pound clear Estate and more raised, besides expences and losses which may be $\frac{2}{3}$, or at least half more necessary to be gotten (the clear Estate being that which survives expence and loss) is an instance of a multiform blessing, and a signal discovery of Gods love to mens industry and honesty

honesty in Trade. And though, in Trade, as in all other undertakings, the race is not to the swift, nor success to the knowing and diligent; yet to one that miscarries that so does, there are ten thrive: For, as in all learned and mechanique Professions, there are rules beyond which none must goe that will be reputed worthy credit; so in Trade, there are courses that those which follow them not, forsaking the path, will fall into the dirt and ditch of miscarriage. When then I mention Trade to be a way of Rise and Riches to men and Families, I intend, Trade well-managed; as Foreign Trade, I suppose, thus transacted, though I am like to err, which if I do, I crave the Merchants pardon: Good advice of a Staple or Market, proper and requested Commodities, those well-bought, of a good sort and cheap, after, fitted for their Port, then well-shipped, then safely ventured, then assigned to a careful and responsible factor, then put off to currant men, or bartred for salable Commodities, then sent home, then sold, and the effects of them well pursed: These Methods, blessed by God, and not made null by the dreyn of an expensive Waste, nor defeated by neglect of Correspondence from abroad, and of heeding the alteration of Markets

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at home, (which do sink or raise the price and Profit of Merchandises) must needs in the revolution of twenty years, make a wealthy Merchant: So in Home-trade, to buy wares well, and sell them warily, letting little Stock lye dead, nor debts lye out, but keeping Shop, and looking over Books and Servants diligently and thoroughly, and maintaining the credit by good payment and honest dealing, is not onely the way to get and keep, but to thrive by a Trade; and a firm Estate once gotten, which is done by diligence, forecast, frugality, and royalness, it will increase on a man to yield him and his Support, Credit, and Plenty. Thus it has, and thus it will yet, I hope, ever give Encouragement to its Followers; and though it yield the attainments, to the highth of its reward, but the Temporary Office of a Lord Mayor, or the Title of a Knight; yet if with it, it convey fortune and honor too, whereby their Posterity become Knights and Peers, it is enough to confirm it to be a Rise of Riches and Honour.

And such not only famous *Q. Elizabeth* esteemed and found it to be, and therefrom (as from the Metropolis of Money, Men, Trade, Regularity to the whole Nation,) received such service and supplies
upon

upon all occasions of Peace and War, as rendered Her the Mirrour of Monarchs, the desire of Friends, the dread of Enemies, throughout her Reign; but also the two last Princes, Father & Son, the glories of learned and pious Thrones, held her also in such esteem, calling her *The Kings Chamber, the Seat Imperial of this Kingdom, and renowned over all the parts of the Christian World; in respect whereof, and of the usual residence of His Majesties Court so neer it, with the confluence of Forraign Ambassadors and Strangers of great State and Eminency, thither, His Majesty is most graciously careful to neglect no means of lawfull policy to provide for the Continuance and Increase of the Honour, Liberty, Health, and safety of the same.* And the same Genious of regal goodness now steering and impregnating the Nation, the same aspect and encouragement is not to be diffided to his Majesties so great a Mart of Trade, and Mint of Money; yea, maugre the malignity of her opposites, she that has above 1500. years been the glory and abridgement of the Nation, and which for orderly government, and for rich, charitable, bounteous, inhabitants, is not to be matched in the World. She, I say, I hope shall further continue and increase, that there shall be

Proclamation
2 Mail, Ann.
Reg Car. 1.
Annoque domini 1625.

ample reason to account Her a praise in the earth, and to praise God for his promises accomplishment, *That Kings shall be Her nursing Fathers, and Queens Her nursing Mothers.* And if this blessing be continued, and improved in her, she will, as the head of, and in proportion to all other Corporations, be a Rise of Honour and Riches to Men and Families.

SECT. XXV.

Shews, that Ecclesiasticall Promotions and Incomes are a great Rise to Riches and Honour.

Fifthly, Ecclesiastical Promotions and Incomes are now a great Rise to Riches and Honour: For God having reverted the Church-men to their wonted and legal lustre, and therewithall to the growing advantage of their suppression and interstitium; the chasm wherof, though it ruin'd many learned and worthy Bishops, and Dignitaries deceased, and reduced their living remains to straight and necessitous conditions; yet has it so added to the Ecclesiastiques that came first to the Crop, after that 18. years Fallow, that there can-

cannot but be great accrements to such as were possess'd of them, who God knows in a great measure needed it ; the injury and hard usage of the late distractions falling chiefly on them ; and their needs and pressures, by reason of those sequestrations and ejections , being many and importunate; (and those not to be relieved but by courtesie received, which was to be requited; or money borrowed, which ought to be repayed : when true consideration is had of Debts to be discharged, Pallaces repaired, Houses furnished, Equipage provided, and incident charges allowed, the Great advantages so noyed, will receive a considerable defalcation. Notwithstanding which, the estate of the Clergy will be most considerable, and appear moderately and discreetly used by the Incumbents (where Piety, Hospitality, and Magnificence are not impeached by such providence) a very great Rise to Riches and Honour : For in that the Statute of 8. Eliz.c.1. declares what was of old stated and acknowledged, (*That the state of the Clergie is called one of the greatest States of the Realm,*) we are not to take this declaration for a complement : or in reference to the Estates in Parliament, of which the Bishops are one, and the first

nominated; yea, though but 25. in number, yet are, for the reverence of their Persons, Learnings, and Callings, made Peers in Estate to the greater number by far, of the lay Nobility; but also with relation to the Spiritualities they have, and the Revenues of value that are annexed to the support of them; which though they were abated and curtayl'd by H.8. yet are so considerable, that the Rents, Leases, Livings, Offices, Royalties, and other accommodations and perquisites of them, are notably to be valued: For as the Primitive Church introduced the order of Bishops as secondary Angels and Apostles, and them preferred in dignity and degree above Presbyters, whom they were to direct, Institute, send forth, and take account from, of Doctrine and Manners; and therefore did in the Counsels take order that Bishops should be pious, learned in the Scriptures, Humble, Chast, Hospitable, Conscientious, Resident. Nor did they provide only that Bishops should be personally good, but in their Actions, Family, dyet, habit, recreations, such as not only became the Gospel, but such as prevented all scandal; and above all, that they should, as the chief Episcopal Gift and Grace, Preach. The seed of the Gof-

Concil. Aquis-
gravenſe apud
Binium c. 9.
de ſacerdotibus.
Tom. 6. p. 143.
364. To 4.
p. 440. Tom. 9.
p. 680 & 575.
Tit de Episcopis
Tom. 9 p. 579.
Tom 6. p. 231.
Tom. 4. p. 876.
To. 1. p. 434.
To 6. p. 406.
To 6. p. 243.
To. 7. p. 811.

Gospel being committed to them as Christs continuing Apostles in his Church; which is the sanction of the first Council of *Mil-lain*, and confirmed by other Councils since. I say, as the Church did require of Bishops and Priests holy services, and self-denying lives; so did the Princes and Christians that were rich and able, adde supports Temporal to these Ecclesiastiques, whereby they independed on people, and were more vacant to their Spiritual function; the cares of the world being not pressing on them, and the opportunities and means of relieving, supporting, and obliging men to become Christians, and already Christians to be more and more holy, as Christians ought to be, being afforded them. And though I shall not engage in assertion of *Constantines* donation, as not being over credulous of it, nor altogether incredulous; but of suspended belief, as to it, because I see it as well opposed as maintained: Yet I shall thus far declare my self, that I believe, the Endowments of old to the Church, being fruits of gratitude to Christianity, and signs of the love of God working in mens hearts, and thereby appearing in their deeds, were acceptable to God, and are by [their Dedication to Him become Sa-

Apostoli in quorum locum Episcopi successerunt suis nobis apparuerunt verbi dei predicationem esse praeceptum illorum munus qui in Episcopali sede collocantur. Concil. Medio-lanens. 1. To 9. p. 449. Concil. Aquilans. To. 9. p. 694.

Tom. I. Concil. p. 310.

ered ; whatever the mis-employment of some of them in some part of the Christian Church superstitiously be. I say, as the Primitive Church thought no Attribution too eminent, no Honour too great to be given to the Bishops and Fathers; so neither did our Nation, in its first Christianity, or since in its Christian procedure, begrudge the Bishops the best Titles, and fattest Patrimonies ; but confirmed and defended them unto them and their Successors : That as our Kings were the Founders of their English Hierarchies, and Baronies : and our Councils the declarers of their Duties and Offices ; and our Christians the amplifiers of their Revenews, and our Presbiters the observers of their Canons, and our People the partakers of their learned labours : so our Lay laws have been the Recognizers of their Rights, and the Assertors of their Spiritual Jurisdictions, and required all men to obey them, where they themselves obey the Laws of Christ, and command nothing contrary to the legal and learned expositions of them. And therefore the Ecclesiastical promotion of this Nation being at this day so great, they cannot but be occasions of gathering wealth, and so making way for the Honour

5 Rep. de re Eccles.

Spelman. Concil. Inter leges Elisabeth. Regis c. 11. Spelman. p. 404. Constit. Odonis Archiep. Cantuar.

Spelman. p. 416. & p. 146. & 787.

11 H. 7. 9.

34 H. 6. 14. quoted 5 Rep. Añ 1 Eliz. was not an Añ introduction of a new Law, but declaratory of the old. Judgment of the Judges in Caudeys case. 5 Rep. de re Eccles p. 8. & p 32. B.

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nour of Children and Kindred that are Executors to, or endowed with it.

And truly why should it not be so? why should our eyes be evil, *because Gods and the Kings is good to them? why should not they that minister Spirituals partake of our Temporals.* No reason do I see, no Religion can I read to the contrary; but that what Gods blessing on the prudence and favour of Ecclesiasticques, devolves of Estates upon them, should enrich their Wives, Children, or Relations, (Charity, Hospitality, and convenient Bounty not being thereby impeded.) Yea, I think, what Man or Church-man soever, having a lawful occasion to advance his Family, being honest, and wel-reported of, and yet doth not, but neglects it, comes within the Apostles censure, of *denying the Faith*, 1 Tim. 5. 8. And blessed be God, this Church of *England*, as it has had rich and powerful, so Religious and generous Prelates in it, who have not only been sage in Council, (as was that Bishop of *Veradium*, of whom *Ferdinand* the Emperour, speaking to King *John* of Hungary, his Sovereign, *I envy you for nothing that you have, but for one Hooded fellow,* (meaning the Bishop) *who was better for the defence of a Kingdom, then Ten thousand with Hel-*

Verum enim vero non adeo suo sanguini indulget, quin etiam extraneis si honesti sunt munifice & magnifice provideat eoque propinquis et consanguineis anteponat. Petr. Bles. Ep. 38. de Mag. suo Archiepif.

Turkish history
p. 697.

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*Optandum est
ut ii qui Epif-
copale munus
suscipiunt quæ
sua sint parvis
Agant ac se
non ad propria
commoda, non
ad divitias non
ad luxum sed
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solicitudines
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vocatos esse in-
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enim dubitan-
dum est & fide-
les reliquos ad
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mandos si præ-
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derint non ea
quæ mundi sunt
sed animarum
salutem ac cæ-
lestem patriam
cogitantes. Sess.
25. c. 1. de Re-
format. Impr.
Romæ, Paul.
Manuscr. edit.
1564.*

met on their heads: but also serious in the things of God, Holy in their lives, Fervent in their prayers, Frequent in their preachings, Exact inspectors, Just censurers, Liberal benefactors Of Learned minds, of Incessant study, of Matchless ingenuity; in their Writings eloquent, in their Disputes strenuous, in their Discourses florid; good Masters in their Families, good Friends in their Neighbourhood, good Commonwealths-men in their Countries, good Fathers in their Diocefes, good Examples in their Conversation and Subjection, *well born, well bred*, well resolved: and therefore so influential on others, because presidential to others, and Imperial over themselves; This even the perverse Council of *Trent*, being overcome by that Interest which Truth and Piety had gained upon the Ingenious Fathers and Learned men in it, who, being busie and vigorous Assertors of it, gave such testimony to the consequence & conscience of Reformation in Church-men, notwithstanding the pestilent design of *Paul* the fourth, then Pope, and his Politique and Atheistique creatures in it, who craftily designed their own grandeur, and the Churches diminution; I say, the Majesty of Gods cause
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managed by those few Zelots in it, did, by Gods aid, so lord it over their contradiction and influence, who were bent and conjured against it, that, That Counsel concluded it the most effectual way to make the Church prevalent in *Christs* way upon the people, was to mind Churchmen that their main work in the Ministry high or low, is to renounce the World, to seek not themselves, but the peoples salvation, and example them by their own lives, to become holy.

And therefore when I consider what renowned Bishops and Presbyters the Church of *England* has had in all Times, and how fit they have been for, and reall in Execution of their Charges, Dignifying their Dignities : When I read the learned Sermons, and hear of the ample Charities, and Christian Lives, of so many of them, who have left their Praises and Pieties for their Remembrances : When I remember that renowned Arch-Bishop *Bradwardine*, whose Grace kindled in the cause of God to confront *Pelagianisme*, when it was in power and request ; and Generous Bishop *Grandison*, who prevailed with the Clergy of *Exceter* Diocess to leave their Estates to his dispose, discharging his trust right piously in endowing Churches, and in building and adding to

Sacrosancta Ecclesia Anglicana in statu Praesulum intra Regnum Anglia, per Angliæ Regem, & ejus Progenitores, ad populum in Lege Dei instituendum, hospitalitatem colendam, Eleemosynam erogandam, & ad alia charitatis opere exercenda fundata fuisset. Stat. Carleoli. 25 Ed. 1.

Cambdens Brit. p. 206.

Hof-

*Domini Papa,
 & Regis redar-
 gutor manife-
 stus, Pralato-
 rum corrector,
 Monachorum
 corrector, Pres-
 byterorum di-
 rectior, Clerico-
 rum instructor,
 Scholasticorum
 sustinator, Po-
 puli pradicator
 &c. M. Paris.
 in H. 3. p. 876.*

*Eloquent and
 learned Bishop
 Gauden in his
 Hieraspistes.*

Hospitals, converting not a doyte to his own use; and Stout *Grosthed* Bishop of *Lincoln*, who durst, when Enormities were raunting, reproach and withstand them, approving himself *The zealous Reprover of Pope, King, and Prelats, the Chastiser of the Monks, the Director of Priests, the Instructor of the Clergy, the Supporter of Scholars, the Peoples Preacher, the Incontinents Prosecutor, the exact Scripturist, the Mall and Hater of Rome, at his Table, plentiful, pleasant, courteous; at the Lords Table, and in Spiritual Exercises, full of tears and mortified contrition; in short, a Pastor, industrious, venerable, vigilant,* as *Mat. Paris* character him: When I muse upon the later *Parallels* to these antique Heroiques, *The Jewels, the Andrews's, the Abbots, the Halls, the Usbers, the Kings, the Lands, the Davenants, the Carletons, the Mountagnes, the Bilsons, the Brownriggs, the Sandersons, the Potters, the Whites, the Gaudens,* preaching and writing Bishops, and others since, no less worthy to be remembred and honoured, who are mentioned by a better Pen then mine, as Stars of the first Magnitude in our Firmament, and must be honoured as Champions to our Religion as it opposes Popery. I say, when these and others, *Prefermentaries* in this Church of *England*, are thorowly

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considered, and their virtues have their due valews with us, I think a sober consideration being had of the learned and pious succession of Bishops since the Reformation of our Church, I perswade my self, I may with much truth, and if I did not think so, I would abhor to write it, (my Spirit being (I bless God) too bigg to flatter either Bishops or their Betters) *That the Church of England has had since the times of H. 8. more holy, learned, preaching Bishops, then any Church of its capacity in so many years at any time, since Christs time, ever had.* And I hope it will still continue to deserve the same attribution from succeeding Times. And therefore, how can the bounty of our Kings, and the Justice of our Lawes, and the Gratitude of our Piety, expresse it self by any other, or less commendable way, then by wishing them a prosperous enjoyment of what Riches and Honour they now have? and how can they evade the desert of rude, ingrateful, and absurd, who malign these Rights so usefully vested in them? Yea, I think I may say it without offence, I am sure without fallhood, that the splendor of Bishops, and other Dignitaries in our Church, is that which makes our Clergy most considerable abroad, and most powerfull at home.

Episcopi officium est. auctoritate divina fiducialiter & veraciter absque ullo timore, vel adulatione, loqui verbum Dei Regibus, Principibus, omnibus dignitatibus, nunquam veritatem subterfugere, nulli parcere. neminem injuste damnare, neminem sine causa excommunicare, omnibus viam salutis tam verbis quam exemplis demonstrare. Concil. Calcutense Legatum. ad Annum. 787. Spelman Concil. p. 196.

Beneficia Ecclesiastica consecranda sunt propter officia, puta propter veritatem doctrinae, sanctitatem vitae, equitatem iustitiae, haec enim personam faciunt dignam Ecclesiastica Praelatura.

Augustin Triumphus de Potestat. Eccles. quæst. 47. art. 1. in Resolut. p. 351.

home. For by reason of their port and place are they capacitated not onely to entertain Strangers, gather out of Libraries and Universities, the choicest books and learnedst men, preferr those that are virtuous, but also to become Intercessors for the Subjects to their Princes, & to perswade Greatness to be reconciled to God, and Regular, as he commands; yea, and to forward the enaction of good Lawes in the Lords House, of which they are Members. And if men preferred to those Dignities be of strict Piety, convenient learning, resolved diligence, exact prudence, serious charity, conscionable residence; if they devote themselves to be God's, to conform their lives and actions to his Word, to comply with the motions of his Spirit in the voice of Conscience, to love and value Gods Image in the meanest Christian; if *their desire be to God, and to remembrance of his name*, and their heart is towards those that are faithfull in the Land; if they think it their duty and delight to pray for and teach the people the word of God, and the duty of love and subjection, *Which are most profitable to the Estate of this Realm, upon which the mercy, favour, and blessing of Almighty God, is in no wise so readily and plenteously poured,* as by

by Common Prayer, due using of the Sacraments, and often preaching of the Gospel, with the devotion of the Hearers: These are the words of the Statute 5 & 6 E.6. c.1. If these things they do, as by the Lawes of Religion they are to do, and as by themselves, and their Substitutes, the Parochial Ministers, they are presumed to do; *The Honours they have are too little to set them out by, and the riches they may accumulate, not sutable to the labour of their love, and the desert of their zeal and worth;* For as a Husband that is kind to, and resident with, his Wife, deserves all she can bring to him, and is conspicuous as her Husband irradiates her; so a Bishop that is married to his See, and resides upon it, inspecting it as becomes a waking Watchman, is not so much honoured by his See, as his See by him. Nor do they, who traduce this Order and begrudge the Promotion and Revenues of it, know the travel of their souls and the importance of their zeal, who are conscientious and prudent Governours in the Church; for did they, they would bless God for calling forth such useful Instruments of Order, and by a ready submission to them, in things lawfull and honest, prevent their trouble and diversion from other their weightie concerns: For
till

Stat. 21. M. 8.
c. 13.
Binus Conciliorum Tom. 9.
p. 698. To. 1.
p. 63. To. 1.
p. 539. Concil. Sardienf.
Sine dubio magna causa est habenda in regimine animarum, quia aliorum vitia sunt statim corrigenda, aliquorum vero leviter sunt increpanda aliquorum vero ad tempus sunt dissimilanda: nam quia ars artium est regimen animarum, qui tale arte carent ad Pralaturam assumi non debent quantumcunque sunt instructi in aliquibus scientiis & vigeant aliqua doctrina speculabilium.
Aug Triumph. q 3 de Poesst. Ecclef. ars. 3.
Resol. ad 3 argumen p. 30.

Sacerdos quippe est ut populus, quando ea agit is qui spirituali officio fungitur, quæ illi nimirum faciunt, qui adhuc de studiis carnalibus judicantur. St. Gregor. Pastor. pari. 2.

** Complaint of Arch-Bishop Laud in Epist. against Fisher. Lige Didatum a Castello de Ornatu & Vestibus Aaronis Illatione. Sanctus Bernardus Serm. Christi. in Cant. Cantic.*

Gaudere cum gaudensibus, Flere cum flentibus morant.

till Lay-people desist their factious levity, and troublesome recusancy, and Clergymen intend constant residency, fervent duty, regular exemplarity, vigilant Fathers in the Church are enforced to be Strangers to their * Books and Pulpits, wherein they cannot study and preach as they would, but are necessitated to be at the Stern of Government, lest for want of good steerage, the leaks of those storms and wanders procure Shipwrack.

Alas! 'tis not their choice not to preach frequently, God forbid they should be so misunderstood, who understand so well their Duty and Comfort, *Habent Ubera, sed non vacua*, their Spiritual Breasts are full of the milk of the Word; and it cannot in Charity be thought less then pain and grief for them to withhold from those good words of reconciliation, which their Commission from *Christ* purporteth, They have wisdom to apply to men and times, and thereby to ingratiate themselves with men whose conversion and conviction they are to negotiate. O, but that which impedes their frequent preaching Exercise, is the weight of Government, the Care of the Churches, which is not like to be lighten'd, unless Priests and People pray for, submit to, and comply

comply with established Government: Happy would our *Fathers in God* think themselves, if Mens Follies, and the Churches Peace, would take up less time in Government, and allow more to Devotion.

This I presume to write in obviacion of vulgar cavils, and to mollifie the tumor of weak or seduced minds, whom solid reason and soft kindneses will sooner sweeten and reduce then rigidness or harsh speaking, which *Charles, the Fourth* Emperour of the *Romans*, practising on a villainous Conspirator against him, (to whom he gave a thousand Crowns for a Portion for his Daughter, more ready for a Husband and a Portion, then the Conspirator her Father was to give it,) sent him to his Partizans, a Convert, and so overcome with kindness, that he not onely disclaim'd his fore-intended Villany, but drew off all the rest; and so not onely secured the good Prince his life, but won the wanderer unto a virtuous course. And this further I write, to declare, that as the preferr'd Clergy-man is to honour his Preferment by his personal and publick virtue; so he may expect and honourably take to himself, as his right and due, the emoluments real or casual of his Preferment; and thereby the intendment of this head is

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made

Non sunt profecto maiores qui cum sint de Crucifixi Patrimonio nimium increfati, impinguati dilatati non compatiuntur super contritione. Joseph. Idem.

Nesciebam, inquis, qualis Carolus esset, nunc liberalem et clementem principem ferire nullo modo possum. Aeneas Sylvius lib. 4. de doct. & gest. Alfonsi.

made good, *That Ecclesiastical promotions are a Ground and Rise of Riches and Honour.*

SECT. XXVI.

Discourses of Dealing and Trust in Noble and Great mens Estates, a great way to Rise, Riches, and Honour.

Sixtly, Another means to raise Estates, and thereby Honour to Families, is Trusts and Agitation in and about great mens Estates; not because the Estates of Nobles and Great men, are vaster now then wonted; or those large Collops, and gainfull Cantlings, which dexterously and by dishonest Artifice may be slipped off them, and not missed in them, if looked judiciously into, are of greater worth then ordinary: but because the owners of them (grown lofty, careless, and in spirit and mind as high above looking to their Estates, as they are beneath the skill of judging the posture of them,) wholly put themselves and their fortunes into the power and ordering of their Servants and Officers, who, by acting all themselves, and

and soothing their Masters in courses of pleasure, and impatiencie of business, secure to themselves the dispose and privacy of all transactions: especially, if the pleasures of *London* seduce their Master from their Countrey residencies; their influence and power is so absolute, that their Master or Lord is shrivelled up, and they are publish'd sole Rulers. For their Lords or Masters absence and expences in high Dyet, rich Clothes, frequent Treatments, Fashionable Equipage, added to by great Gamings, leud Comptations, exhausting Suretiships, perilous Quarrels, Amorous caressings, dreyning him of all Exuberances, forces him to be more greedy upon his servant to return moneys, & more to accept him when he returns him money supplies. By reason wherof, as the Tenant looks upon the Steward or Trustee as the Lord in deed and power, because he only executes his pleasure towards him: so does he propitiate the Steward or Trustee, by such tenders and presents as have amollient and inclining operations; which renders the condition of these Favourites and Agitators (well salari'd, free from all charges, subtile to flatter their Lords and Masters into needs and want of money, and not visibly re-

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deemable, and set a float, but by Mortgage or sale of Lands at undervalues, both as to Rent, Purchase, and Perquisites;) probable to produce them Rise and Riches. For these that now-a-daies put themselves upon, and are accepted into Services and Trusts, are not of the temper of those wonted attendants on Greatness, who descended out of worshipful Families, came into Noble Fetters, not so much to live upon, or get by them the matter of their future subsistence, (though sometimes by accident this worthily betell them) but to learn the way of Noble breeding, and to be under the view and regency of exemplary vertue; and to report from them the glory and fame of fidelity well accepted and acknowledged: Which motives to, and practises in, their services and houses, were less dangerous and diminutive to the Great men and Lords, by reason these Eagles of great spirits, abhorring vulgar preys, proposing no reward but what was the bare entertainment of their time and paines, and was un-detrimental to their Principals, and uninjurious to their Tenants, and other to whom they in their Offices are friendly. I say, these having no designe above praise, and a good Match, if their service

service and breeding there may opportunize them thereunto, must needs be more profitable for them to entertain, then the creatures of late admission and countenance in those places; who being taken poor lads, and kept in mean condition, when advanced prove rapacious, cunning, insolent, and obliged by nothing but gain, which they are so crafty contrivers of, that they have hoards of money ready in other mens names to accommodate their Masters with; provided they may, as they will (for they are both Demandants and Consenters) have the best security he has to give, and they can have made to them: so that they so carry matters, that they will be seen and known in every transaction: Nor will nor almost can, their Lord (as things are ordered by them, and permitted by him to be) do any thing without them: or refuse any thing they prefer or allow preferred unto him. Whence we see they rise, thrive, and are full of Money, when their Lord or Master with his great Estate is needy, uncurrant, reproached, and altogether creditless. So that, when Children come to be married; or disposed abroad to travel, home study, or any other Calling, the good word of the Steward or

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prime

prime Servant must be had, before any thing towards such provision, or expence can be raised, and the manner of its supplement settled. Which too true in every daies experience seems to be a flaw of depreciation in the Jewel of greatness. Nor do I understand how great minds do to themselves answer the solacism of being patient to be needy and narrow, when things of import and honour call upon them for ayd and supply; and in matters trivial and absurd, on which there is nothing of Nobility and vertue impressed, nor from which can they from either of them be added to, express a termless, and abyss freeness and grandeur.

SECT. XXVII.

Shewes the Gift of Tenacity, or close holding what we have, or can come by, a great means of Rise or Advance.

SEventhly, Resolution of Hold-fast, is a great Rise to Riches and Honour. This humour of Frugality, which is the softest and least blemished sence of Hold-fasting, being a great advance to Estates: Nor do

do I think it is excelled by any way of acquisition practicable. For it consists of all those ingredients that in their simples are conducing to thrift; and therefore in their conjunction must amount to it. It implies knowledge of worldly casualty, and of that vertigo and fluency which swinges and tides to and fro worldly things, and worldly men; and because these conversions are oftner from better to worse, then from worse to better, it practises wisdom of preparation for, and prevention of, the fatality of Humane Contingencies, and provides in plenty for Want, in health for Sickness, in Riches for Poverty, in Peace for Distraction: and this by a Mortification of appetite in those exhaustions, that are too liberal to be lasting, and too expensive to be sober: Hence it spins its thred into as large an extent, as its tenuity will bear; and requires no more then needs must from the greatest advantage it hath; and that because it would more confidently press upon it, and be supplied from it in need. It expresses a right judgment of things, eying Fame as a windy noise, which passes without any foot-step or remarque of its consistency; and cherishes that which maintains a full purse, and a fore-hand fortune.

Titulo Imperatoris, animo Pecunia miserebile mancipium, de Justino apud Valer. Max. lib. 9. c. 4.

Οὐκ τὸ πλῆ-
τῆν καλῶν
ἀλλὰ τὸ ἐκ
καλῶν πλε-
τῆν. *Stobaeus*
Fo. 755.

tune. It values Friendship of independence, and un-endedness; and as it resolves it self will not, so others shall not by their confidence oppress it. It gratifies no humour of costliness, because it hath an adjunct mischief; nor is led by any prepotent addition, to advance its charge, or neglect its lustre; its in short, wholly a creature of this world, living by and to it, studying all the intrigues and mysteries of it, and refunding all its diligence and satisfaction into it. This is the nature of Hold-fasting, which is not only relative to money, which it scrapes basely, and keeps sordidly; but to words, writings, yea, even thoughts: and this it does, not so much to anticipate the waste of time, as the vanity of openness, and to raise a fence against the inroads and injurious dishonours of it. And; though wise men often crack their credit by this kind of heedlessness, which is so fatal to them, that they hardly ever claw off the scar and mortal wound of it; as did that Famous Sir Henry Wotton, who by not withholding his hand, wrote that which *Scippius* made use of to his Master's upbrayd, and was turned upon him in his Masters disfavour: Or if he had preserved to himself that Present which the Emperor,

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perour gave him, and not given it in a Complement to the Countess of *Sabrina*, he need not to have professed, he had no Riches but his Books and Miseries, and complained to be the wan of all men laden with unfortunate baseness: yea, though State-Holdfast be that which brave men can hardliest learn; their spirits being so great, that they think it too sensual and mean for their condescensions, and believe that their selves and parts will bear a better value in the Age, and be a stronger obligation to the men of it, then to put them to shift and prog for their subsistence and amplitude, whose the command and greatness of their times are not too great to be presents to their eminent merits; yet has it been found more Sovereign to their exigencies, and the straights of life to which they in common with others are subject, and by which made unhappy beyond others, then all their other agitable accomplishments: Especially when it has been regulated by Honour and Conscience, and by a wise and observant discerning of time, and use of reason, avoyded the censure and curse of wicked policy, and injurious tenacity; which good and grave men abhor, as a breach of morral kindness, and religious charity,

*Sir H. Wottons
works.
p. 253.
p. 483.*

Τὸ νικᾶσθαι
χρημασίῳ
πάσιν ὑπὸ
τοῖς καὶ
πολίταις καὶ
δούλοις καὶ
χούροις ἀπὸ
τὴν ἀφαιρῶν.
*Thucyd.
Hist. lib. 2.*

charity, seldome or never without the breach of every restraint: therefore called *an evil covetousness*, Hab. 2.9. *Iniquity*, Isa. 57.17. *A companion of theft*, Mark 7. 22. *Uncleanness*, Eph. 5.1. *Idolatry*, Col. 3. 5. *Exclusive of Heaven*, Revel. 22. *Which is the woe against it*, Hab. 2. 9. Yet for all this, the Misers of this world are so deeply wounded with the love of, and so wedded to the practice of it, that they will sooner let go their hold of Heaven, then of this World, and the perishing pelf, and fading beauty of it; for the securing of what they have, and to hold fast their possessions, *They will oppress the afflicted*, Prov. 22.22. Amos 4. 1. *And ruin a man and his Heritage*, Micah 2.2. *Wrong the widdow and fatherless*, Zach. 7.10. And though God threaten to *break in pieces the oppressor*, Psalm 72. 4. *yet they trust in oppression*, Isai. 30. 16. *and make lies their refuge*. If they get a man at advantage, they'l handle him without Mittins: if his Inheritance be their pledge, his security their prey, his reputation their secret, his supply their advantage: no Commiseration, no Justice, no Civility will they express; all's violence, and advantage that comes in the Net of these Craft-men, and into the Beak of these Cormorants; all's profit

profit that these finger, all's their own that these Leeches and Harpyes have any colourable title to. To be at their mercy is for *Hamor* and *Sechem* to be subject to *Simeon* and *Levi's*, and for *Naboth* to part with his Patrimony; to be kindly dealt with, is to be devoured by them, that nature may know an end of her misery, and not to be miserable by protracted degrees, and to buy their curtesie, is to pay what *Judas* did for the High Priests company and power, to apprehend Jesus, *Ones soul*. Thus malignant is their vicious Holdfasting, that it is the divels livery and seisin of the whol man, soul and body. For in this sense that it is culpable, it has exceeded the bounds of pure frugality, and is become every gainful vice in appetition, and so far as it is cumularive to it in fact. Shew me a Holdfast that resolves to be Rich, and cares not what he does to answer his desire; and I will shew you an *Esau* for prophaneness, a *Cain* for murder, an *Ahab* for oppression, a *Saul* for falsehood, a *Simon Magus* for Sacriledge, a *Judas* for treachery. No vice but this ministers to, no vertue but this defies, no Attribute of God but this contradicts, no Command of God but this transides, no menace of Gods but this huffs at, and resolves

Gen. 34. 26.
1 Kings 21.

solves against ; yea, take it as it is eccentric , as I before said , and 'tis brutish rapacity , savage Cannibalism , yea monstrous treason against the general good of mankind : For he that thus loves himself more then he ought , loves not his neighbour so much as he should , no not at all ; for he makes his life a trepan to those he converses with, and is pleased with nothing but the subversion of humane society : for he would live alone in the Earth, *Isai. 5. 8.*

And yet God knows , that which this industry arrives at , is, but to write a name in dust , and to fix a family on a quick-sand : For though it is but a little time that prosperity thus founded lasteth ; yet great Rise and Riches are for a time procured by it. And therefore do I account it now a way to advance , not because the Age accounts it a vertue , but because the general transport of pleasure and luxury indisposing men of fortune to know and practise their security , leaves them a prey to such courses. So true is that of *Solomon*, in this sence, *A negligent borrower is servant to a diligent lender*, who will not only be sure to be paid , if it be to be had , alledging for his Canon and Creed, that self is first to be served, and

Prov. 22. 7.

and his own child first to be christned ; but also even where it is not with mercy or conscience to be had, even from the bones of his Creditor, and the bellies of his Relations : Thus rapacious is Holdfast, that it never parts with what it can hold, nor ever payes what it can by force stave off, or by fraud evade ; so much like Hell and the Grave is it in its Call, Give, Give ; so little of the Spirit of Goodness hath it to return what is due to be returned.

SECT. XXVIII.

Shews, That Flattery and False-faced-compliance, is a way and means towards Rise, Advance, and Riches.

LAstly, Flattery and False-facedness is a great art and means towards Rise and Advantage. This seen in the deviations of every foot, and heard in the dissimulations of every word, and work almost of men, arraigns the Age of not onely Vanity, but delighted in Wickedness ; so that if *John the Baptist*, Though he burned with zeal, and shined in holiness ; or *Aristides*, who was ἡ δίκαιος, without welt or guard,

John 5. 35.

Is. 29. 13.

Psal. 5. 9, 10.

Prov. 7. 11.

guard, were alive, the one would be the scoff of wits in their *Lampoones*, and the other, the abuse of those that are in and out at every pass of shift and prevarication: This having a Heart, and a heart is that God complains of, *This people draw near unto me with their lips, when their heart is far from me*; and this the Holy Ghost in Scripture severely brands, *There is no faithfulness in their mouth, their inward part is very wickedness, their throat is an open Sepulchre, they flatter with their tongue*, There is their Sin: Then the Psalmists Imprecation on them, is v. 10. *Destroy them, O Lord, let them fall by their own Counsels, cast them out in the multitude of their transgressions, for they have rebelled against Thee*. Indeed, God being a God of Truth, and designing the heart of man for the Temple and Palace of his Residence, looks upon deceit and falseness crept in thither, as an Usurper upon him and inconsistent with him; and thereupon loads it with his reproach, that it might be un-requested and ashamed. Hence the Histrionicism of flattery is ascribed to the Harlot, *Prov. 2. 16.* and the poyson of Aspes is said to be under these lips, *Rom. 3. 13.* For Lips and looks of pretended love, and intended evil, are the unavoidable rocks of kindness and credulity;

lity; nor can men of sincere aims and candid natures, avoid their abuse if not ruine, which is the reason why wise and holy men have desired Gods Protection from, seduction by seeming friendship, and feigned sanctimony: For as the heart of man seduced, does ever act an ill part against its interest of rectitude; so does *Satan* and the World, by the industry and invisibleness of their motion, endeavour mans subversion and outwitting: Thus was it in *Moses* his time, *All that the Lord saith we will do*, *Exod.* 8. 9. *Dent.* 5. 27. Thus in *Josuah*'s time, *Josh.* 1. 16. Thus in *Dauids* time, *Psal.* 12. 2. *They speak vanity with his Neighbour, every one with flattering lipps:* Thus in our Lords time, the *Scribes* and *Pharisees* are said to tempt him, and ask him a sign, *Matth.* 16. 1. So *Matth.* 19. 3. *Mark.* 10. 3. *Mark.* 8. 11. *John* 8. 6. in all which places, their appearance of learning from him, for betterance of their knowledge, being onely an aim to cavil at, and inform against him, and by perversion of his words, to subvert his doctrine and person, is called a Diabolical Fallacy, *tempting of him*: Thus further has flattery and fallacy been carryed on in all Ages of the World, as that Pionery and subterraneous mischief, which is at its mark before discovered,

red, and is possessed when but just admitted in. And indeed as this fucacity and assimilation to something good has wrought it self into great favours, commands, and trusts; so has it by progresses futable to its Rise, seduced Men, Nations, and Ages, into a coparcenry with it in its joynt stock of seduction and effrontery, the leaven and suppuration of which has sowed and deturpated the nature and manners of mankind, and made it monstrous, faithless, and brutish: This has brought in Superstition upon Piety, Tyranny upon Subjection, Lust upon Love, Injury upon Trust; yea, an universal inundation of Confusion in all kinds, in all Persons, in all Degrees; yea, he that can best act this part, and most creditably formalize it, is thought, The most agile and preferrable, though he be within, *Nero*, without, *Cato*, and in both ambiguous. This Piracy and Pestilence of depravation, as it is prævius to spiritual Seduction, by a vigour of Infatuation, that randevvouzes in the will of man subdued, and the other faculties at least made neutral; whereby Gods party in the soul is less assisted and more drawn upon duty: & such *Tertullian* expounds the prediction of *Christ*, to beware of them that come in Sheeps cloathing, but inwardly they

Intus Nero, Foris Cato totius ambiguus. S. Hieronymus. Quam ista sunt pelles ovium nisi nominis Christiani extrinsecus superficies? Qui lupi rapaces, nisi sensus et spiritus subdoli ad infestandam gregem Christi extrinsecus delinsecant? Tertull. c. 4. de Prescrip. adv. Hareses.

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are ravening Wolves; so does it also antecede the general deboyture of moral virtues, and civil, social honesty and veracity between man and man: so that (if not St. Paul, or St. John, or Athanasius, or Cyprian, those sincere Christians, and Nathaniels, in whom there was no guile;) but even a Plutarch, a Seneca, a Cato, a Socrates, should arise and peragrate the World and come into these Northern Parts of it, most remote from Asian Crafts and Profusenesses; He would cry out, O Tempora, O Mores, and rather chuse to goe to his Grave and be still there, then live, and move, and speak, and do contradiction to Reason and Religion. Indeed, if there were no other Argument to arraign this Age, the request and respect done to flattery, and the advantages that come by it, is enough to pronounce it guilty, & condemn it. We are all of us in a vain shadow, and we love to have our follies called wisdom, and our flatteries, Civility, our luxury, Liberality, and our profane scoffing, Wit, our idle time, Good-fellowship, our pride, Fashionableness, our cold zeal, Moderation, our idleness, unavoidable Diversion, our pleasures, Health, our prodigalities, noble Entertainment; so that it is hard to find this Serpent hissing, without some note of

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Quid ergo Athenis, & Hierosolymis?
Quid Hæreticis & Christianis
nostra Institutio de Porcio
Solomonis est?
qui & ipse tradiderat Dominum
in simplicitate cordis esse
quaerendum. Id. eod. libro.

more sweet Incantation ; and all this while we smile in our sleeves, and cry, What evil have we done ? and applaud our own secret Atheism, which no eye of man discovers : when God, whose Holiness, Power, Purity, Presence, Patience, this provokes and despises, laughs this to scorn, and has the policy and clancularity of it in derision ; yea, and will make it appear, when he has reversed those unjust judgments in the Tribunals of our transports and degenerations by a Writ of Errour, before the Peerage of rectified Reason, Religion ; which as it requires, so gives the Guerdon to being what we appear, and doing what is honest and of good report.

I like the actions of men, inscribed with the Motto of that Nobleman's Gate at *Verona*, *Fatet Janna, Cornagis*, which, tho *Aristides* truly made good, yet when *Themistocles* came to rule, he was banished, and so poor, that hardly out of his estate could the bearing of him to his Grave be paid : now though it be counter to the interest and advantages of great, wise, learned men, who love to be soothed up, and have creatures soft and plyable, whom they suitably reward and endear ; yet is it upon God, and Integrityes account practicable ; tho if any man would be counted intelligent, civil,

civil, moodish, acceptable, he can know and practise no better methods to the rewards of these, in the sense that Greatness understands them, then to observe their humours, bear their burthens, admire their actions, attend their commands, without weariness, dispute, or curtilation, and then he is likely to be accounted of; so indulgent are the *Aristoxernus's* of our Age to those flowers in the garden of their love, that they well water them with wine, honey, and other delicates, that they may not onely grow great, but be more and more by their flatteries acceptable to them; else, though a man have the Piety of *Enoch*, the Prudence of *Moses*, the Valour of *David*, the Integrity of *Samuel*, and would use all these in a method proper to their designation, to procure blessings, and repell miseries from Persons and Nations; yet, shall he be accounted a vain man, that is easie and has no guard of himself, for *Qui nescit dissimulare, nescit vivere*: Notable therefore is that of Sir Henry Wotton, who had paid dear enough for openwording, I have no Riches but my Books and Mileries, which are *Mansueti Mala* to what I have deserved; therefore I will spend my Opinion, which is all my Freehold, without Fear of Parliaments, or Hopes

of Courts. And therefore while these supple and plyant natures, that are as twinnable as Adders, swim, and are patronized by those they sting to death, and by their nearness to, destroy, Truth and plain dealing is repudiated as spurious, impertinent, tedious, intollerable. This makes every man that aims at advantage to represent himself above and beyond himself; The Divine in the Pulpit, the Advocate at the Barr, the Physician at the Bed, the Servant at the Board; This, the Sutor to court his Mistres, the Gamester to cogg his Prey, the Merchant to make his barter, the Courtier to design his Boon, other wayes then he appears; so much is Man in love with himself, that he accepts, *Agathoniam Cantionem*, every thing that admires him, and regrets whatever is less pallatable, though more wholesome: which considered, to distinguish rightly of men and things, and by the ingratiation of Flattery to prevail, our designs accomplishment is to those that can practise it, (which I thank God I cannot) a hopeful Rise to Riches and Honour; for, nothing can Greatness deny to him and his, who in himself, and in his, is a vassal to, and an expecter from, that which he admires, and is both able and willing to oblige him.

SECT.

SECT. XXIX.

Herein follow the Means and Vices that probably now in England tend to the Decay and Ruin of Men and Families.

And as this our age has particular specific vertues and means, by which Honours and Riches, as before said, are attained to, so hath it as signal Vices and deboytheries, by which Honours grow despicable and Estates Impair and Cease.

The first whereof is *Prophaneness*; the great Deicidal evil that in its Effrontery denies the purity, and defies the power of God. This is either that close and covert hostility against God, which men transact and improve by the ayd of Sacrilege and Sectarism: Or that leud and Meretricious bouldstring out of Immorality; which in spite of Law, Example, Natural conscience, absurd minds hatch, and in absurd actions produce; now both of these Prophanations being the violation and contempt of what is sacred, whether things dedicated to God, or men commis-

Prophanum quod Fani religione non tenetur. Festus. Contaminatione semel sacrata rei committitur sacrilegium. Gu. Paris. de Sacramento Ordinis p. 301.

sionated by God, as Magistrates are, and power distributed by them is. Both of these, I say, abounding in this time, threaten the Ruin of Men and Families in it. Of the first kind is Sacrilege and Sectarism; which though they are not Identique in every circumstance or punct of definition, yet in the *Tantamount* are one; for both of them are a reduction of Gods Ordinance and propriety, to mans norm and royalty, which is such a degradation as amounts not only to a Scab or Tetter, but to a Plague-fore in affairs, and becomes pestilentially infectious: for as in Sacrilege men violate the propriety of God, in time (*sanctified and hallowed that is separated from all prophane uses*, saies the Stat. 5 & 6 E. 6. c. 3. So 1 Car. 1. c. 1. & 3. c. 1.) In places, as Churches and Chapels, and Patrimonies, and in Appurtenances to them: so in Persons particularly devoted to him, as men in Holy Orders, and Magistrates who are Gods Deputies, to see both Tables kept, is there (by vulgar esteem of, and violent contempt towards them) Prophaneness and Sacrilege committed: And if God punished these sins (for they are the unhappy Twins of *Antique Iuciferianism*) in *Corah* and his company, and in *Ananias* and *Sapphyra*; in

Prophanum est quod ex religioso et sacro in hominum usum potestatemque conversum est. Trebatius Juriscons. apud Tholos. Synagm Juris lib. 1. c. 146.

Sacrilegium est Sacrarum rerum Furium. Tom 5 Concil. p. 468.

Sacrilegium est omne quod fit ad irreverentiam Sacre rei; Sins. Thomas 2. 2. d. 99.

Nam. 16. A. 75.

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Arnolph the eighth Emperour of *Rome*, eaten up by lice; and in multitudes of others: Yea, and if the very light of nature taught men to censure them to death that were predacious upon God in any kind, or concealers of such Enormities, as *Plato* asserts the law; and as in our own Land the punishment of Sacrilege has been, *Temps E.4.* Five for robbing *St. Martins le Grand Church*, were put to death, three hanged and burnt, and two pressed to death.) If these things be true, as undoubtedly they are, then all Grave, Good, and wel-minded Christians are to avoyd prophaneness as introductory to Sacrilege and Sectarism.

When therefore I rank Sectarism with Sacrilege, I take Sectarism not for a temporary dissent in things accidental and less consequent: (For that may be in men wise, learned, humble and loyal, through some preoccupations of breeding or other consortial imbibings, where there is no premeditated restiveness, or stubbornness of resolve; yea, it may be through a tenderness and timoriety of spirit; which God may raise and continue in men, as his opportunity to some further work upon them; such adhesions, barely to comply with the present satisfaction and light of

Τῷ ἀδίκῳ
ἢ περὶ φόβου
ἢ περὶ ἰσχύος
χλοπιάς, &c.
Plato in Euthyphron. p. 4.

Molingbed. p. 704.

*Sacrilegium
vero tanto est
gravius peccatum
quanto
committi non
potest nisi in
deum suis.
Augustinus lib. 4
Contra Cresconium
Gram. 198
Edit. Frobeni.*

a mans conscience, regulated by reason and Scripture in any tolerable sense, I doe not understand to be the mate of Sacriledge, *For that in matters Divine Gods*

Interdum divinis vox dei debet esse instar omnium quam non-quamvis pia sive accepit, statim cedit & manu dat, post tergeretur & expectat alios, id est, se non Pontificis, aut concilii arbitrio oportere credere sed voluntati dei, ejus autem voci obtemperandum esse in vitiis omnibus Epist. ad Scipionem Nobilem Venetiam de Concilio Tridentino.

Sacrilegium est sacra Personae laesa. Bonaventura Centiloqua 1 Pars. Sect. 24.

Gravius est Sacrilegium contra personam quam contra locum. St. Thomas secundae secundae q. 99. Δολία δὲ ὑπὲρ πατρίδος μὴ τιμωρήμενον.

Plauti lib. 9. de legib. p. 914. Edit. Ficini

word is all in all, the which so soon as a godly man hath received, he presently yoldeth and submitteth himself; he is not wavering nor expecteth others; he understandeth that he is not bound to give eare to the Pope, or to the Council, but to the will of God, whose voyce is to be obeyed, though all men say Nay, as Renowned Bi-

shop Jewels words are. But that Sectarism which I make prophane and Sacrilegious, is that which bends its brow upon Princes, and clinches its fist against Lawes, and hardens its heart against kindneses, and stiffens its neck aganst the y oak of discipline. This insubjection to the higher powers in their enactions, where they are Christian, according to the purest ages practices and professors; yea, according to the Scriptures Canonical, which commands order, decency, and obedience to the Higher Powers, Kings, and under them Parliaments, and according to them to inferiour Magistrates, opposition to which Pluto calls κατὰ νότον τῆς πολιτίας, The dis-
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soltion and menace of all, is not to be thought a small, but great, yea all sinne: For in that it tends to detract from and lessen the Ordinance of God, the Supream Magistrate, and exalts insolence and self-will against his Law, and will no longer be subject then power makes it (christian conscience being suffocated and virtually non-entred by Interest.) There is a necessity for the Magistrate to assert Gods power in his manadgery, Or else he will bear the sword in vain, and lose the praise of Just and Trusty; so true is that rule of *Theodorick*, He that will live without, and do against Law, meditates the subversion of all Government, and drives, *Jehu-like*, to confusion.

And therefore it was piously prayed, and wisely advised, which I find from a great Prelates pen, presented to the late Divine King; where speaking of the confidence of Jesuits and Popish Priests, and all that are confraternal with them, I humbly beseech you see to it, that they be not suffered to lay their Weeles, or bayt their Hooks, or cast their Nets in every Stream, lest that Tentation grow both too general, and

Sacrilegus dicitur qui sacra violat. Binius, Concil. Tom. 5. p. 468.

Dicam plane quod sentio, quæ sine lege vult agere cunctorum disponit regna quassare. Casiod. Var. lib. 3 c. 3.

Quod enim dicunt qui contra suas impietates leges justas constitui nolunt, non perisse a regibus Terra Apostolorum talia non considerant aliud fuisse tunc Tempus & omnia suis Temporibus agi. St. Augustinus Ep. 50. ad Bonifacium, militem Cesaris.

Arch B. Laud preface to the King against Fisher.

and too strong, and I know they have many devices to work their ends; but if they will needs be Fishing, let them use none but lawful Nets, lets have no dissolving Oaths of Allegiance, no Deposing or Killing Kings, no blowing up of States, to settle Quod volumus, that which fain they would have in the Church; with many other Nets as dangerous as these. Thus that wise Prelate wrote; for thus all Faction, peremptory and sanguine, in its opposition to Fundamentals and necessities, intends: Which considered, no man can rationally plead a Dispensation from the Law of obedience, so positively proposed, and so indefinitely enjoined, Let every soul be subject to the Higher Powers; For if every soul be the subject, and the Higher Powers be the object of obedience, which God has enjoined; then to exempt ones self from it, where it is an universal Rule, is to implead the power of Gods Legislation, and to contemn the Magistrate who is the Minister of Gods commission, and so becomes Sacrilege, and thereby becomes penal; for the Magistrate is not bound to protect those that will not subject^d, but may take the punishment that is legal on him that refuses to give him the obedience the Law prescribes.

Which the Primitive Christians well knowing,

*Si omni anima
& vestra, qui
vos excipit ab
universitate, si
quis tentat ex-
cipere, conatur
decipere. Sicut
Bernard, Ep. ad
Henricum Epif-
cop. Senopens.*

knowing, kept themselves, *Intra limites disciplinae*; and though they did not partake with Heathens in their Idolatries, which were by Edict commanded, yet did they pray God for the life, answer to the summons, acknowledge the power, and fight for the Rights of their persecuting Emperours, and therefore had the Returns of their panoply prayers and tears in Gods signal Presence with and their success through him, and that because as the weapons of their Christian Warfare were not appointed by God to be carnal but spiritual, so they relied on, or acted by, no other *Militia* but that of *Faith, Fear, Humility, and Patience*; neither did they disobey the Magistrate Ethnique in his nefarious Commands, because they would not recede their sturdy Resolutions, or lessen their Credit with their Party, but suffered willingly the loss of their Fortunes, Favours, Liberties, yea Lives, that they might make a Confession of their Faith worthy them, knowing that as the Conscience of well-doing was their warrant, so the reward of well-doing would betheir Crown.

This I thought good to declare here, not with intent to reflect on sober Dissenters, who cannot be guilty of Obstinacy and

Arch-Bishop
Land, Preface
to the King a-
gainst Fisher.

and Mutiny, but to evidence that there may be some danger in withdrawing from obedience to Magistracy, though never so closely shrowded, and that such an aversion may be troublesome and fatal ; for, as it is no new thing, *for men to be great Pretenders to Peace and Unity, who will admit neither, unless they and their Faction prevail in it,* as is truly charged on the Jesuits ; so is it no new thing too, for pious and well-meaning men to believe their reluctance against Establishments is zeal for the rights of *Christ*, and according to the expectations of God from them ; when it is to be feared, it may be some self-will, or other private passion, which God has promised to keep his from, *that wait upon him, and do not reject the things that tend to Peace and Unity* : For as good men, when suffering according to the will, and fully in the cause of God, are never unhappy, but glorious, as *Christ* was in his suffering, and may joyfully bear the spoiling of their Goods, and the renouncing of their Lives, as pious Martyrs ; so in causes not clearly and palpably Gods, nor directly and avowedly referable to his Glory, to suffer either personal disgrace or fortuary diminution according to Law, is so far from being an act of Martyrdom, that I cannot esteem

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esteem it other then a signal weaknes, and a display of more contradiction then courage.

Now, though the former Prophanation and Sacrilege be very much to be discountenanced, abhorred, and declined, *Because to obey is better then Sacrifice, and to hearken then the Fat of Rams*; and not to obey, is, *to resist the Ordinance of God, And they that resist shall receive to themselves damnation*; yet the forest lash is to be given to the prophaneness of debauchery; not but that the other is as high a sin, but because it is not thought so notorious and daring, nor so epidemic, because this mostly is the sin but of some of the common people, who are more addicted to follow novelty & to pitty sufferers, because they know no better; when this is the scarr of men of high degree, of great place, great parts, great fortunes, after the rate of usual calculation; yea, though his Gracious Majesty, not onely decrys this in his sober example, but has declared against it, as Gods dishonour, his disservice, and his Lands defilement, his good peoples offence, and his bads seduction; yet has it so wrought it self into the loves and lives of men, that it is pitty to think such opposites to Religion, civil life, and good Lawes, should prevail

1 Sam. 15. 22.

Rom. 13. 1, 2.

See his Proclamation against Prophaneness

prevail over them ; or that the words and deeds of men should be so loose, that it is almost as impossible to fear them worse, as improbable to hope them better, witness the excessive drinking, vain play, vile Leachery, profuse Dyet, and chargeable Company, that every where is found, all which conspire to draw off the mind from Gods fear, and mens shame, into a broad and lawless course of life, tending to bestial and paganish lubricity : which is it is the mischance of our Peace, & the blow of Gods mercy to us ; so will hardly have from God the Portion of an *Idian*. For his mercy is on them that fear him, but threatens us with all the cursings of our blessings, which mans sins can merit, and Gods justice inflict, and especially with *Ismael's* pittance to be sent packing out of our good land, which may *spem us out*, *Lev. 18. 28.* and *c. 20. 22.* For, as a *Fruitfull Land is turned into a barren Wilderness for the wickedness of them that dwell therein*, *Psal. 107. 34.* so may evil be brought upon a Land, to cast the Inhabitants out of their Possessions, for casting God behind their backs, and living as without God in the World. Indeed, considering Gods peculiar Propriety in *England*, the security of its situation, the Paradise of its Pleasure,

Regnum Anglia, regnum Dei.

Note
Englands
Mercies.

the Fertility of its Soyl, the Plenty of its Inhabitants, the Generalness of its Accommodation, the Glory of its Lawes, the Freedom of its Subjects, the Order of its Composition, Full of Plenty, Peace, Riches, Renowned for Learning, Famous for Valour, Envyed for Affluence, above all, considering the Residence (as it were) of God amongst us in his Worship Primitive, and Orderly, as in no Nation in the World; Considering all these, to find Prophane-ness and Despight of God, Exorbitancy and Contempt of Manhood, so frequent and confident amongst us, is a Prodigy of Ingratitude, and an Omen of Menace to us all. And though I think that none of the least Prophaneness, which many good and wise people think chargeable, upon such wicked Sons of *Belial*, as make the Sacrifice of God to be abhorred, 1 Sam. 2. 17. I mean those irregular and immoral Clergy-men, who being devoted to God in their Orders, are truer Factors for Satan in their lives, such being too like those, *Columna*, General of the Navy to Pope *Pius the Fifth*, in the battel of *Lepanta*, told *Don Alonso* the Jesuite, *His Order were, Men, who seem to have their minds in Heaven, but have their hands in the World, and lease their souls to the Devil:* (Such bibbing, brawling,

*Vos alii Padri,
di Jhesu have-
te la mente al
cielo le mani al
mundo, l'anima
al diavolo.*

*Deformatur ho-
nollas (Clericu-
lis) cum Clari-
cus se immifcet
fecularibus ne-
gotiis, item in-
cedendo mimis
& joculari-
bus, item Ta-
bernas ingredi-
endo nifi tem-
pore itineris,
item ad aleas &
Tallellas lu-
dendo vel elf-
dem intereffen-
do. Gloff. ad
Lindwood Pro-
vincial. lib. 3.
de vita & ho-
neftate Clerico-
rum, p. 61.
Spelman Con-
cil p. 276,
277, 284.
Binius Concll.
Tom. 7. p. 1169.
Tom. 1. 12.
To. 7. p. 811,
1150, 1186.
To. 8. 156. To.
9. p. 706. To. 1.
p. 368. To. 9.
p. 469, 704,
716, 706, 1265,
To. 1. p. 13,
300, 711, 930,
To. 6. 125. To.
7. 1169, 709,
1281, 129, 165,
318. Tom. 9.
706.*

brawling, gaming, effeminate, swearing, jocular Priests, being the blot and blemish of Priesthood, yea even of Christianity; and notwithstanding all their boasts of Conformity and Canonical Obedience, the greatest Enemies to, and Opposers of, the Church of *Englands* Establishment, Glory, and Success, and the sacrilegious Prophaners of that holy Calling and Profession they are entred into; though I leave the severe judgment of these to the Reverend Fathers of the Church, whose care and cure they properly are, and who I am sure doe really discountenance them; and so not onely testify their own abhorrence of it, but in a sort expiate by their severity to it, the iniquation of it: yet ought it here to be touched upon, as a great blemish which gives Adversaries too just occasion to reproach us: But the great Cry that I have to make, is against the Civil and Lay-prophaneness, which is monstrous and temptative of God, to dishonour and desert us. O the formidable Oathes, the monstrous Loves, the devilish Frauds, the *Bacchanalian* Jovialties, the furious Quarrels, the wasting Suretyships, the bloody Murthers, the endless Debts, the infamous Shifts, which Debaucheries put men to, which engages too many of

our Gallants to be passionate, idle, humorous, needy, unstable, yea, and keeps them in resolution to justify themselves & their Courses against the Commands of Superiours, the Counsels of Equals, the Exception of Inferiours, till at last the upshot of these Exorbitancies, not onely proves scandal to their Degree, and worse then a battoon of abatement to their Honour, but a Back-door to their Estates, which are not only wasted by the squitter of these Vices, but burthened with Penalties upon the publick ill Example and consequence of them; for were the Penalties of the 21 *Jacob. c. 20.* of twelve pence upon every Oath that our common Swearers blasphemously utter, levied upon them; and were the Penalties for prophanation of the Lords Day, according to the Statutes of 1 *Car. 1. c. 1.* & 3 *Car. 1. c. 1.* and the Penalty for sitting in Tipling Houses, and unlawful Meetings together, levied upon them: Those, with the satisfactions for taking off Prosecution upon Recognizances for heynous Crimes, with other like Expences, I perswade my self, some in this Nation would pay great Summs for their Offences: But when Consideration is had to Gods dishonour, and the Lands guilt by reason of it, and when Children are often charged

with their Fathers sins (as in Cases of Treason against the King, so in Cases of Blasphemy against God) then Debaucheries may well be accounted a ruine to Men and Families, and God may bring upon the Chieftains of Wickedness in them, Judgements remarkable.

Certainly there never was in the World a prophaner *Cannibal* then *Hatto* Bishop of *Mentz*, who in a time of Famine which pinched the Poor, caused a great Company of them to come into a Barn, as if he would relieve them; but when the poor wretches were in the Barn, he caused it to be fired, unmercifully saying these words, *They differ not much from Mice who devour much and are good for nothing*, but God brought this cruelty home with a vengeance upon him, for the Mice daily so tormented him, that he was like to be devoured by them, at last he put himself into a strong Castle upon the *Rheine*, but God brought the Mice swimming down the *Rheine* so irresistably upon him, that they not onely devoured him, but eat his name out of all Hangings and Places: a memorable Story in punishment to Prophaneness, Murther, and Cruelty. O, if these Roysters would consider the Blasphemies and Prophanations of *Senscherib*,

*Non differunt
hi à Muribus,
qui multum co-
medunt, & in
nihilum utiles.*

cherib, Nebuchadonofor, Antiochus, Nic-
canor, Scava's Sons, Julian, Elpidius, Olim-
pius the Arrian Bishop, the Boy in Gregory
Towers, and fundry others in old and late
Stories, they would fear to provoke the
great God of Heaven by them.

Lib. 4. c. 18.

For do we not read of God cursing and
blowing upon Families, as is threatned a-
gainst the Swearer and the Stealer, Zach.
5. 3. Jer. 23. 10. upon the Lyar, Murthe-
rer, and Adulterer, Hosea 4. 2. upon the
violent, Ezech. 28. 16. upon the prophane,
Amos 2. 7. & c. 3. 1. Ezech. 22. 3. and when
he curses, who shall bless? and when he
scatters, who shall gather, and when he
subverts, who shall establish? And if none
can reverse his Sentence, or evade his
Power, then how ill Ancestors are they to
Succession, how ill *Englishmen* in this Age,
that challenge God by their prodigious
Impieties to commence his quarrel against
us, and to fix his arrows upon us, and to
make us a hissing and a by-word, and not
a blessing and a praise amongst the Nati-
ons that environ us; *For though God will
not cast away perfect men, yet will he not
help such evil doers, Job 8. 20. But God will
break the arm of these wicked ones, Ps. 10. 15.
Set his face against them, Psal. 34. 16. Yea,
cast upon them the fierceness of his wrath, in-
dignation,*

dignation, and trouble, by sending evil Angels amongst them, Psal. 78. 15. and haunt these with evil, Pl. 140. 11. He will punish these for their evil and iniquity, Jer. 13. 11. which they shall not avoid, Jer. 11. 11. And against their Families will devise an evil from which they shall not remove, Micah 2. 3. yea, and so aggravate their sufferings to them, that they shall be uncomfortable under them, and inglorious by reason of them, and not with *Lentulus*, Be renowned and chearful, though naked and restrained, being spoyled of nothing in his banishment and losses, while he kept his *Virtue*, which alone he accounted his own; because it rendered him worthy to be accounted a Chief Citizen and Prince of his Nation, (as the Prince of Witts, in his time, sets it out;) but contemned, meanly thought on, unpittied; yea, all men shall see their affliction with incompassion, and some with rejoycing: For they, who vainly profigated that which with care and sobriety would have honourably supported them and theirs, are not often thought worthy any support from Generosity or Charity, but rather are to be seperated from the Society of men, who are so contagious to, and so seductive of them. All which considered, in the punishments of God and

Telli potes, cedi, capi, perimi, vinci autem nisi manum extuleris non potes, neque ornamentis tuis spoliari, cum quibus quocunque ieris & Civis & Patria Principum unus eris. Petrarcha, lib. 2. de remed. ut. Fortune, Dialog. 67.

man or substance, children, body, soul; There is good cause to conclude, that prophaneness is a ready way to run down, and irrecoverably ruin Men and Families; and therefore I deprecate this guilt, in the words of our Church-Letany, *From all Sedition, Treason, and privy Conspiracy: From all False Doctrine Schism, and Heresie, From hardness of heart, and contempt of Gods Word and Commandements, Good Lord deliver mine and all the Generous Families in England.*

Τὸ γὰρ ἀγ-
νοῖα πονηρὴ
ἐξελίδαι
πόλεως ἰσχυ-
ρῶ καὶ μέλους
ἡμετέρας ἐκ-
κλησίας. Liba-
nius Declam.
35. p 787.

SECT. XXX.

*Highth of Port and Pride of living, is now
a way to Ruin and Decay Men and
Families.*

THirdly, highth of living now in England is like to decay Men and Families For this Gangrene diffused into all parts, orders, and persons almost in the Nation, makes every man weary of his National or Vocational limits, and move into Orbs superiour to it, and suffer in the costly and not to be maintained Port of it: For whereas there was (not by sumptuary

*Nulla 1010 orbe
gens est quæ
Britannos*

*superet in splen-
dore domestico,
Famulij mul-
titudine, afficio-
rum ac gradu-
um distinctione
res quidam ad-
mirabilis
cuiusque
contingit, aspi-
cere cupedia-
rum, quæ singu-
lis diebus pa-
rantur multitu-
dinem, Alber-
gatus in Relat.
Regni Britannici
Thesauri Polii.
p. 101.*

*Uniones aceto
liquefactas ca-
nis appoueres.*

*Turkish Hist.
p. 745.*

Laws, or Magistratique sanction, but by common agreement, (and general understanding) as it were, a settled way of Garb, Equipage, Dyet, Householdstuff, Clothes, Education of Children, and Men of prudence held themselves concerned in Discretion and Thrift, not to exceed the bounds of their Degree in any of the forementioned things, but lived, bred, maintained, married, and provided for their Children, according to the permission of that understanding and decency, which by mutuality of Intelligence and accord, Intercurred between degrees of all sorts: Now the mode and rate of them is so altered and exceeded, that it is hard to find so much as a stump of that ancient pale, unstocked up, but Nobles and Gentry, Gentry and Mechaniques, Entercommon, as it were, in the lawless of life: while not only such foolish and high-flown Prodigals, as *Æsop* the Tragedians son, who left very rich, had Pearls liquefied served in as a Dish at his third course. Or, *Mulcasses* King of *Tunis*, whose Kitching brought up the charge of dressing a Peacock and two Pheasants to above 100. Ducats, so laden and over-charged with Perfumes were the Sauces, and Trickings of them, that they

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they were as pleasant to the pallet to taste, as to the eye to behold. I say, while not only such Epicures by themselves are excessive, but even all men fashioned into Luxury and State of life : And now every one prepares a full Table, has good Attendance, keeps Horses, wears rich Clothes, gives great Wages, retains many Servants, builds Magnificently, furnishes Amply, adorns Luxuriantly their Bodies, Children, & Houses, by which many costly diversions not only, the Paunch of an estate is pinched, and the Succulency suffurated from its Amassation, the Scale of Estates amount, but also provision for Daughters and younger Sons dock'd, and the evil day not foreseen in wise forecast for it.

This Excess frequent of old, the wisest of men judged ominous, and decried it in their practice. The great Moralist Seneca notably delivers his mind concerning it, I love, saith he, Household parsimony, not rich Beds, and costly Arrasses; not Tyres for Rooms, that must be Pressed and Chested, and seen only upon Grand daies, but convenient and comely Utensils, that may be used frequently, and will not bring too great loss in the damage of them. I love Servants neither sordidly rude, nor femininely trim, Plate of the fashion of Ancestors;

Tenet me summus amor parsimonia, satior placet non in ambitionem cubile compositum &c. sed in usum posita quæ nullius convivia oculos nec voluntate moretur nec accendit invidia lib de Tranq. Animi c. 1.

not a Table so neatly set out as if no fault
finger were to come neer it ; none of these
things take me ; but such things as neither
fill the beholders eye with envy, or occasion
them by the vility of them to reproach. So
Seneca.

For alas, as when several veines of the
body are at once open, spirits evapora-
ting at all of them, the sea of spirits at last
grows low ; so all these waies of expence
baiting and worrying a fortune, cannot
but sink and mortifie the courage, and
very being of it ; which is little now con-
sidered by any : For men are so far from
looking upon poverty as an opportunity
to vertue, or bearing a moderate condi-
tion contentedly, that they are apt, as
Seneca saies, to think of Aristides and Pho-
cion as men fashionable in their frugal con-
ditions, which were suitable to the then Age ;
O to the Gods who loved Fabricius Corutca-
nus, and the rest, for their homely living,
and Countrey contentedness. Nor is it any
wonder, that men made up of vice, and
abounding in deeds of darkness, hate ver-
tue and the practices of it : for it is so an-
tipodique to them, that they are execra-
ble even from the deeds of vertue, which
are opposite to theirs, and for which the
doers are honoured when they are lightly
set by.

Which

Quid mihi Pho-
cionem loque-
ris, quid Ari-
stidem? Tunc
paupertas erat
saculi quid lo-
queris Fabri-
cium, quod Co-
rutcanos, Pom-
peia ista exempla,
sibilibus suc-
cunt dii faciles.
Senec. Contr.
lib. 2. Contr. 9.
Pauquidam qui
virtutem cul-
torum, et ad-
dit mihi novi
facilis, nam et
solem lamina
egre somni-
lana. Et aver-
santur diem
placidum
et Ennas au-
nalit. Senec.
de vit. beat.
21.

Which
on time
of it ;
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Which teaches us to transfer the blame on time to men, the livers in, and infectors of it; for time is passive and under the tyranny of men, livers and rioters against the virgin nature of it; yea, haters of those their Contemporaries, who are most steady and noted for vertue: For *Cato's* presence is no awe to resolved peccants, who make their wills their laws, and long to be eased of their Estates, that they may have the stronger leures to vice, from their necessities pressing them & their resolves, to comply with any course that relieves them. But, O how far is this from a true rational calculate? If a man considers, that his senses are those quarries, out of which are digged and hewn the materials of life, the structures whereof are beautified only by moderation of them, and paring excrescences from them; which when best directed are but a while to be lent us, and subject to many casualties that little while. If a man consider but this, he would be less pleased with, and less wedded to their sensual fruitions; for man, the Image of God, is not made to feed upon ayre, to be enamoured of vanity, to loose himself in the pursuit of a vain shadow; but is to consider his Reason, his Guardians, his God; and as one accountable to all

*Sacri erimus
et modica con-
cupiscemus se
unus quisque
se numeres,
metiatur simul
corpus, sciatque
nec multum
capere, nec diu
posse. Senec.*

*Ep. 114.
O miseri genus
vilius comito-
res uforesque
nobilium amari
qua nec se,
amari sentiunt;
nec amantibus
invicem red-
dunt. Petrarch.
lib. 1. de remed.
Vir. Fort. Dial.
59.*

all these to live, which they in no form
 mind to do, who live like beasts to the
 utmost tither of their unbridled appetites
 which Christians are so far to avoyd, that
 they are not to live as vicious men do,
 in surfeiting and drunkenness, not in cham-
 bering and wantonness, not in excess and
 ryot, *but walking honestly as in the day*, Rom.
 13. 13. *To take heed lest at any time their*
hearts be overcharged with surfeiting and
drunkenness, and the day of judgment come
upon them unawares, Luke 22. 34. And
 when they do contrary, they do not only
 grieve good men (as the luxury of *Petrarch's*
Age did him, when he sadly inveyed a-
 gainst the Foreign habits, & vanities fashio-
 nable in it,) but accelerate their and their
 families ruine. For nothing reduces a fa-
 mily to straits, and sale of Patrimony, but
 vice which is notably advanced toward
 in High-living; that is, living beyond ones
 rank, and above ones fortune; which
 folly, though it be not restrained from,
 or punished by, sumptuary Laws; yet, has
 the check of prudence, and the reason of
 men experienced in the fatal return of
 such exuberance, which ought to be the
 law to correct the practice and insolence
 of it: For man is a sacred piece of divine
 art, to the compilent of whom, as wisdom
 and

*Ita tamen eunt
 res, bat est mors
 mobilium tantis
 alios. Petrarcha
 lib. 2. de remed.
 M. Fortuna
 Dialog. 108.*

and power joyned; so ought such a rare contrivance, not to be defeated and defaced by trite and considerable addictions, which cannot compensate his intentions on them, and thereupon should not engage him fondly in the love of them; And if a man consult religion, and the rule of reason, from which he as a man ought not to swerve, he cannot live vainly, lest he dye wickedly: for God has given us our reason and judgment, not to betray us into, but to rescue us from those fallacious surprises that often beguile us of our interest in God, and our justification by the Law written on our hearts; which as often accuses for evil, as excuses for good and right doings. Therefore luxury of life being one of those enormities which brings a lent and sparingness upon the estates and subsistence of Men and Families is resolutely to be resisted and set against; for it parcelling the estate into many minuite refractions, at last leaves nothing in the centre that is clear, solid, and value worth; and the curse of God not permitting them to be considerate and advised, the fortune they have left squitters away without any visible cause of its exinanition; nor does the running expence of it leave any impress of respect on the minds

*Cultus deorum
est optimus atq;
castissimus,
atque sanctis-
simus, plenissi-
musque pietatis,
ut eos semper
pura, integra,
& pura mente
& voce vene-
remur. Cic. lib.
2. de Nat. deo-
rum.*

*Nono sacra res
est, Nonno jam
per lusum &
jocum occidi-
tur. Senec. Con-
sol. ad Helviam.
c. 9.*

minds of those whom the profusion of
aimed to oblige; but as first men are fool-
led into misery, so after are they under it
despised.

SECT. XXXI.

*Vain and Profuse Gaming, the undoubt-
ed way to Ruin and Beggar Men
and Families.*

FOURTHLY, Vanity of Gaming is another
decay of Estates, because it ventures
that in a moment upon a chance, which
would last the gradual expence of life a
long while. This I account in its abuse, for a-
gainst that only I declaim, a purpresture rais-
ed upon the wast of this Age, to the de-
fiance of what ought more to rule with us,
Religion; which better disciplines the ex-
pence of time, and calls us to more compact
& close lives, to the honour of him who has
made our Captivity to return to this de-
gree and unparrellallity of Miracle; yet,
ingrate men that we are, this none of the
least of the pack of vices, which was
wont to sneak, and to be modest and ti-
morous to appear, is now confided to
take

take up the day and night of great and mean persons of both sexes; who though they would think an hours prayers or converse with their Families, like Parents and Pastors over the souls of them, tedious and irksome; yet they can allow 12. of the 24. hours of the natural day to this fondness. But, O that they would consider that of blessed King James, To play only for recreation, resolving to hazard all they play for, and play for no more then they would cast among Pages, and play alwaies fair: for neither a mad passion for lust, nor falsehood used for desire of gain, can be called a play. Or rather that of the Psalmist, *Palmares fecisti dies meos*, that God has written their mementoes in their fingers; and that the length of them is but a short entertainment for the Celerous motion of time, that spends away between accidents of wast and necessities of nature; and if frugall employers of time, yet are oft overtaken by it, before they are prepared for the entertainment of it; what case are the prodigals in, that spend time as if it had a wick of inconsumption, and a light inextinguishable; when this I consider, my wonder is great how many of our Gallants do answer their own reason, in this spareless vanity; yet so it is, that there

Basilicon. Doct.
ron. lib. 3. p.
187.

Nam tam benignum ac liberale tempus natura nobis dedit, ut aliquid ex illo vacet perdere, & vide quam multa etiam diligentissimi pereunt. Senec. Ep. 117.

is nothing thought a Genteeler pass of time, then Cards and Dice, which they have not only increased, in the severalty of Games, but in the delight they have avariciously and with grippleness to get by play; which many Gallants so intend, that their presence is most in the open houses destinated to play; where they have Banks of Money to stake at it; yea, no bones do they make to pawn Houses, Lands, Jewels, and give Bonds for Stakes to play with; and hold it matter of quarrel and dishonour to baulk payment of their losses, or implede the validity of their Obligation: when their just and due Debts, for Provisions for back and belly, are undrefrayed, lie on score, or perhaps are resolved not to be paid, if any evasion or starting-hole can be found out. The folly of this *Petrarch* compares to the joy of wel tasted poyson, which for all its pleasing tincture on the palate, ends in death. Though God knows it is hard to convince men of it in this Age, so indulgent to it, that whereas heretofore Gamsters and Gaming-houses were under the lash of the Law, and under the reproach of men; now they are become practices and courses of Credit and Thrift, and the Keepers of them accounted meet company

*O perditum
Tempus, Opu-
erile studium,
O cura super-
vacua. O in-
optissimi cla-
mores, stulta
gaudia erique
ridicula, gau-
dere lucro sax-
illorum tale est
ac si dulci gau-
dea venena
lib. 1. de remed.
Vir. Foru.
Dial. 29, 16.*

pany for persons of Fashion and Favour. I know this Trade was merrily driven on by the *Germans* of old, who so insatiably loved it, that they would not only play away their money, but their clothes, and persons also; but they have found this the mother of theft and quarrel; therefore forbade they not only Souldiers, but other men, and not only in publique, but even in private houses: which *Tacitus* informs us, and *Tholoffanus* from good authorities; and so scandalous were common Carders amongst the Greeks, that the Philosopher ranks them with Thieves and Villains. The Fathers of the Church so detracted from it, that it is forbidden men in Holy Orders to play at 'Cards and Dice: For though there were ever some Games allowed for entertainment of Time, and exercise of Wit, as were the *Quinque Ludi*, instituted by *Justinian*; and Archery amongst us, 33 *H. 8. c. 9.* Yet were Cards, Dice, and such like Games ever disallowed, as enervaters of Vertue and Time. And amongst us in *England*, though they have been connived at in private houses, yet never allowed by Law, but in Christmas time, and on Festivals: and in publique houses forbidden, because Nurseries of vice, and Seminaries of dishonesty

*Interferia sobrii
Germani aleam
exercent, tanta
lucranda, per-
dendi ve seme-
ritate, ut cum
omnia defecer-
runt, extremo
ac novissimo
jactu, de libe-
rate ac de cor-
pore contendunt.
Tacitus de Mo-
rib. Germ.
Tholoff. Syntag.
lib. 39. c. l. 2.
Art. 5, 6.
4 Ethic. ad
Nicom c. 8.
* See the Quota-
tions in Fo.
256.*

honesty, and wast; so 33 H.8. c.9. forbids keeping houses for only Cards and Dice, Bowles, Tennis, Coyles, &c. as unlawful Games, and the players of them (not exempted by Statute) are to be imprisoned, without Bayl or Mainprise, till they have found sureties not to use such gaming any more: Which our wise Ancestors enacted to preserve youth from seduction by vice, and to sustain Families from that ruine which time evilly and costlily spent induces upon them: For since they thought Play to be one of the great Cancries of Morral Vertue, of Oeconomique Thrift, of cordial and durable Friendship, they did like themselves, to prevent as much as a seasonable and well-penned Law could, the growth of that mischief which we see now so fertile of beggery, blasphemy, and confusion. In the History of *Luca* there is a notable story of one *Jacomo Pietro De Sancto Romano*, a young Gallant of 26 years old, who having lost his Money at Dice, powred out many blasphemies against God, and ayming with eye and hand to throw the Dice at the Picture of the Virgin Mary which stood before him, and as he stretched out his arm, his arm broke in the midst of the bone.

And though the licenciousness of this
Age

Age has bettered the report of it ; and
 use has in a sort Emancipated it, by a de-
 swescency of the rigour of the Law against
 it ; yet can it not alter the ill natured,
 and casual malignity of it ; but that it
 will be known in the bitter and ill boding
 fruits of it, Irreligion, Vanity, Fraud, Con-
 tention which as fruits of the flesh God
 hates, and casts out of his protection as
 a curled thing : Which if our Gallants
 and men of all degrees would more think
 upon, their prosperities would endure
 longer, and their children and successions
 be better ; but because they live careless
 of themselves, and do not their homage
 to heavenly supereminency by which
 worldly affairs are succeeded, they lan-
 guish and die in their top-branches, their
 heirs, and are not quickned by the thrift
 of their younger sonnes: Yea, I dare be
 propheticque of generall eradication of
 vertue and good proof amongst the
 youth, now breeding, and hereafter to
 be bred, if Gaming be not inhibited, or
 moderated and restrained in a high de-
 gree: For it is not now the recreation of
 Masters and Mistresses, but of Apprentices,
 Serving-men, and Maids ; and those not
 only of high degree, but even Pedlars
 and Beggars ; to whom every Ale-house

T and

*Delictatio su-
 nestia & turpis
 corruptio ani-
 mi ubi non de-
 cor morum, non
 modestia sit
 verborum, nec
 amor erga ho-
 mines, non erga
 deum reveren-
 tia, sed fangia
 & rancores &
 doli & perju-
 ria vulneta
 ad extremum
 & homicidia
 quoque, Pe-
 trarcha lib de
 remed. 111.
 Fortun. Dial.
 27.*

and Drab-stall is a school and pit of play: nor will manners be reformed, or Religion be practised; Till men be made kind Husbands, prudent Fathers and Masters, dutiful Children, obsequious Servants, by being denyed those avocations that steale away their times, fidelities, and kindnesses from those relations, I do not hope to see that succession and increase in the Riches and Honour of Families, which corresponds with former times, wherein all conditions were more taken in, and less did indulge their ease and pleasure: For this ease, luxury, and frequency of intermixed converse that is now in fashion amongst our *English Imaliers*, or Brethren of Love, who, as those of *Asia*, can talk merrily, sing, play, dance, and what not, which is jocund and passant of time, do by their full feeding, and idle living, prove often Corrupters of Youth and Vitiators of Women, will rather occasion the same evil, then be the source of any thing good or gracefull.

Turkish History.
p. 477.

SECT.

SECT. XXXII.

Shews, That pompous Housekeeping, and the Equipage of it, is a great Decay to Families.

FOURTHLY, Pompous Housekeeping, and the Equipage of it, is a great Decay to Families, and the Persons of it ; For it is a daily sluice to the Estate, which is eat and drunk out by it, or lyes fallow in the costly Furniture in it ; which *Petrarch* long agoe, and *Ricinus* since in the Dyet at *Spires* declaimed against, as the subversion of Livelyhoods, and the povertizing of Children ; which is to be understood not of Housekeeping in the neatness and decency of it, with consideration to mens Descent, Fortune, Relation, Place, failure in any of which, is too great a breach in discretion for any to salve, and too visible a scarr for any to palliate ; there being nothing in the world more imperative of pleasure, more adæquate to the Genius of Wisdom, then to be exercised in Oeconomique Regiment, wherein, as a man sees the circumvallations of Variety, that derive them-

T 2

selves

*Petrarch. lib. 1.
de remed. mir.
Forian. Dial.
34. 36. 37. 41.
O scelestem,
O flagitiosam
Pompam, O cru-
delem & impi-
am luxum in-
anem, qui illu-
strum domos
dissipas opri-
matum cogna-
tiones disperdis
destruis regna,
& omne subli-
me Imperium
subvertis, &
nemo est qui se
caveat, se re-
jiciat, se con-
temnat : Lege
Ricium in Ex-
hort. contra
Turcam. To. 3.
Germ. Scripto-
rum.*

selves from the Centre of Headship, and the Returns that those Emanations make to their Principle, so is there a very great Enablement derivable thereby to the contemplation of God's good and great being manifested in the Government of the World, his expanded Family, and to the Education and Institution of Men in the Method and Delight of publick Government, wherein there is no Dimension so Magnalian, or Mystery so secret, but has its resemblance and shadow in the close and common government of the House: The truth of which has inclined men of staid and compact minds to put themselves into the managery of this, that therein they may, by the Conduct of a Fly-boat, learn the Steerage of a Royal Vessel; and surely as they make the best Masters of great Vessels, that are taken into them from Pilots and Fishermen, who like lean and rascal Cattel, improve notably when they are transplanted; so are they the most probable to be knowing and calmly vigilant in publick Government, who know with order and quiet to govern their Family, by acting themselves the duty of Heads, and exacting the conformity of Members from all their Inferiours, and this by a majesty and sweetness of compulsion.

un-

ungrievous to the submitters to it.

Which, as it is done by a particular knack of steddý Order, so is that order in nothing more signal then in reducing Families to a regulable Stint: Too few Servants make Families inconspicuous; Too many, monstrous and unruly: Too large an House is a Wood wherein a Family is lost, and a Fortune unnecessarily wasted; Too little an one is a Prison, in which every Room is a Little-ease, and every Convenience a Clogg: Too free a Table renders the Keeper of it but a Victualler to absurd Confidants; and too scant an one but a Miser to his Neighbours, and a blemish to his Condition and Relations: To invite all Comers, is never to be free; and to welcome none, is ever to be bound: To have too many Children, is to have more Cares and Corrosives then we can undergoe; and to have none or too few, is to dye a Debtor to Nature, to be in Arrears to Mankind, to de cease a Banckrupt to Succession: To spend all our Income, is not wisely to prepare for a foreseen evil Day; and to spend nothing proportionable to what we may, is to make Money our God, and to deny our selves the service of our Servant: Greatness of minde is seen in brave and æquanimous Designs,

Ornanda est dignitas domo, non ex domo dignitas tota querenda, nec domo dominans, sed domino dominus honestanda est, & ut in cæteris habenda ratio, non sui solum, sed etiam aliorum, sic in domo clari hominis, in qua & hospites multi recipiendi, & admittendi hominum cujusque generis multitudo, adhibenda est cura laxitatis.
Cic. lib. 1. *Officiorum.*

Magnus animus sine magna potentia, magna stultitia. Petrarch. Dial. 33. de remed. vit. Fortuna.

King James
Basilicon Doron
Book 3. p. 181.

*Ad legem natura
revertitur, divitiis
parata sunt, aut
gratuitum est,
quo egemus, aut
vile, Panem et
aquam natura
desiderat, nemo
ad hac pauper
est, intra que
quisque desiderium
suum clausit,
cum ipso
Jove de felicitate
contendat,
Epist. 25.*

proportionated by such an æquature as has no less or more then the true poise and ingredients that it ought; the recession from which, causes excesses of both hands, whence the unwelcome and defaming fates are, which they avoid that model things in and out of the house after the temper of true Harmony, wherein every note has its location and air peculiar to it, and conform to the consent of the whole, which is suitably ornamental and beautiful in Housekeeping to other things, For though small things and tenuous Dyet, after the Prescripts of Nature, will make a man miserable; yea, not in felicity beneath Jupiter, as Seneca's *soar of Eloquence* blazon contentedness of mind to amount to; yet do we see that few think themselves happy at that rate, and according to that Standard: That, they account it the allowance of a miserable Prison, not the Viands of a free and pleasant House, (the Inundation of good Treatment,) wherein is the sin and folly of Housekeeping; for that which is the housekeeping of Virtue, is Plenty, Variety, Frequency, without waste, exclusion, or rudeness; and this, stinted to hours, and persons, in a decent measure, is so far from lessening, that it augments an Estate: but when it degenerates into dainty food,

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rich liquors, full drinkings, prodigal doles, illimited entertainments, of persons unnecessary, and in manner extravagant. In these and such courses, which fall under the capacity of their Heads, is the pomp of Houskeeping ruinous, as well to virtue, which seems to be part of the reason of the Act of 2 & 3 Ed.6. c. 14. as to Estate: So true is that of *Seneca*, *A well-taught belly is a great part of Freedom to him that has it, nor can he be miserable by curiosity, who rests not too much upon toys, and cannot be well unless he be accomodated with Baths and Oyntments, and other Fooleries, which are beneath the expectation or satisfaction of Virtue; for mingled and strange-cooked Dyet do but confound the stomach and destroy health, which is frequenter now then wontedly, because luxury, the master of Sea and Land, prevails, and virtue, which contents it self with dry bread and cold water, is unfashionable; which argues men degenerated from what they were in Plato's age, when none was wont to be extravagant in drink, except it was in the Feasts*

Magna pars! felicitatis est bene moratus venter. Ep. 123.

Non magnam rem facis quod vivere sine Regio apparatu potes, quod non desideras miliarios apros, nec linguas Phœnicoptorum, & alia porientia luxuria: Tunc te admirabor si non contempseris etiam sordidam panem, Ep. 110.

Simplex erat simplici causa valetudo, multos morbos multa sercula fecerunt. Ep. 93. &c.

Οὐτε ἅλλ' ὁδὸς ποίων πλεὺς ἐν ταῖς τῷ δ' ἱστορῶσι. Lib. 6. de Legib. p. 870.

of the God of Wine, which was indulged by the Rites of that Worship, but not otherwise, because it hindred the offices of Sobriety. By all which I introduce the stabiliment of that Experience, that irregular, profuse Houſkeeping, together with the coſtly Furpiture, many Servants, and great Charge and Waſte of them, is the Decay of Eſtates and Families.

SECT. XXXIII.

Evidenceth, That the Multitude of ill-chosen Acquaintance, and the Conſequences of it, are a means to decay Men and Families.

Fifthly, Multitude of Acquaintance, together with the conſequence of it, is a means to decay Eſtates and Families now: For Friendſhip, that rare comfort and ſupport of life, the neareſt relation in nature, and the ſtrongeſt bond of Souls, and cement of Senſes, is ſo rare, that to finde one Phænix of this ſort in an Age, is enough for any man to account himſelf happy in: Nor are there many that in long and plentiful lives attain to it; for though acquaintance be cheap, and havable, provided men

*Vera amicitia
rarum bonum
uſque adeo, ut
qui unam lon-
ga licet in æ-
tate quaſerit
negotiator re-
rum talium ſat
induſtrius habe-
atur. Petrarch.
lib. 1. de remed.
vit. Fort. Dial.
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feed those Flies and Wasps with the sweets and delicacies of Advantage and Encouragement; yet the Company of true Friends are small and diffused: nor is their accidental distance, and the recollection of them to a nearer-hand impartment, facile, or almost possible, which is the reason that Wisemen have made it one of the top Projects of their lives to know and be known, not so much to the many, and most, as to the few and best of men their Contemporaries, whom they have sought after, and relieved their Solitudes from, by Conversation, Letter, or Thought, the Ternary of fruitional Felicities: For, though it be granted that latency of life is incontributive to the reward of generous Virtue; nor must any man, who propounds to be valued as a noted *Virtuoso*, practise it, lest he be covered over with the Cloud of his own Contrivance, and honour the ingratitude of men with a suspicion of his own will to have it, and his own fault that it is so with him: yet is it as true, that by being private and exempt from the too often tyranny of publickness, a man is subject to less extravagancy, and less soyled by the irruption of temptation upon him; I confess it is a glorious Comet and noble blazing Star of Conversation, that

Note this.

that some witty and raunting gallants amaze the world with, and thereby attract their admiration, by the Heraldry of which they are Titularly valuable, amongst those who being Creatures of ayre, and youth, are *captiv'd* by every such appearance; which they conclude the truest attendant of Generosity, and the reallest Emblem of a Noble man, and Noble mind. Hence come they to extravagatate so far beyond their proper degree, that they keep in no punct of proportion with it; they love breeding above their fortunes, marrying beyond their degree, spending without limit; by which more then ordinary shew, they fancy men think more then ordinary of, and will do more then ordinary for them: the frustration of which, leaves them beyond almost retreat or salve miserable; for being they increase this their knowledge, they increase their sorrow in contracting amities, which produce, first charge, then trouble, and at last Ruin, or whats litle better, Suretiships, Gamings, Quarrels, Incontinencies, Expensive Entertainments, all which are Goodwins sands to estates, and back-doors to Thrift.

Hereby become Parents unnatural, Children disobedient, Servants loose, Wives dis-loyal, Credit lost, Money scant,
and

and then shifts practised. Which because grave and wise men will avoid, they chuse them friends who are cordial and cheap to keep, *when beloved as they love*, admitting others only so far as civilly they may, and in such measures as they may harmlessly be either their ornament, delight, or only present use; at which distance they being fixed, and nearer approaches not encouraged, but obviated and impeded, when discovered Pullulating, and throbbing towards Maturation; there is great benefit, and no damage by acquaintance: for from them he either learns something beneficial to him to know, or to them he imparts to publish, what he would have known in or of him, which he himself, may not without impudence, impart.

Thus qualified and sorted acquaintance many and different in way and skill, is very behovefull. Nor is any man possible to be conspicuous (unless he be the sole meriter, and only Regaltade of his Age) but by his ampliation of himself into these several conducts of his compleatness, by the Sympathy of which so loud an Alarm is given to men, that every Quarter of worth is beat up to take notice of it, & every mouth over-flowing with the dif-

*Generosissima
res est bonus
amicus, non
verbi non car-
minibus magi-
cia movetur non
auro aut gem-
mis non ad ex-
tremum Ferro
flectitur, aman-
do vincitur
colendoque.
Petr. lib. 1.
Dial. 59.*

discourse about it; and but for this, the links of association that the worlds familiarity is sodred by, seems to me of dangerous Import; for no Moths are more infective to Clothes, no Worms to Vegetables, no Traytors to Princes, no Diseases to Bodies, then acquaintance too many, are; where they have ends upon, and practise ends towards those they are known to: who (as many active Traders manage great Comerces without any Stock of their own, purely upon the credit they have from one, and another, which their industry ordering and actuatiug by it, worketh out profit and Riches) do so presse upon their friends, by the encouragement their friends civility gives, and their own confidence takes, that they work out in the issue great ends; and if they be wise, and worthy to deserve them, are not to be defamed for so innocent self-seeking; for to do another good by counsel, countenance, speaking, assistance, uninjurious, & consistent with a mans own good, is to be like God, *who is the perfection of all excellency*, but to be lurch'd as *Cato* was by *Hortensius*, to whom he lent his *Martia*; & *Socrates*, who accomodated his friend with his Wife. I say, Friendship thus costly and sawcy, is intolerable, because it is sensual

*Qui non amico-
rum solummodo
matrimonia
usurpant sed
& sua amicitia
patientissime
subministrant,
ex illa credo
majorum. &
sapientissimu-
rum disciplina
Græci Socrat.
& Romani
Catonis, qui
uxores suas
amicis commu-
nicaverunt
&c. Tertul.
c. 39. Apolog.
advers. Gentis.*

ful in it self, and detrimental to the man that permits it, and becomes exitial to the vitals of its being, and exertion. And in this sense Multitude of acquaintance proving chargeable and afflictive, becomes the decay of Men and Families.

Ὁ δὲ ἐν κα-
των ὁρῶν τὴν
τῷ ὁρῶν
σπυδὴν καὶ
προσδυμῶν
ἐκ ἀνθρώπων.
Plutarch in
Catoe. p. 771.

SECT. XXIX.

*Instances, That disdain of thrift as Pe-
dantry, to be a way and means to the
Decay of Men and Families.*

Sixthly, disdain of Thrift as Pedantry, is a great advance to Decay and Ruine of Men and Families: for most men are so raised in their ports and minds, that they think nothing Genteel, and praise-worthy, but what is wastefull and unfrugal. Hence comes it to pass, that all invention of the mind, & improving of experience to abate luxurious Expence, is judged Pedantry, and unfit for any person that calls himself Gentleman; yea, not only to buy things at the best rate, and dispose them when bought into meet hands for distribution, to avoyd unreasonable charge, and advance expedi-
tion

tion, is censured and exploded ; but to be known by any badg of a profession, or any note of a relation, is wholly declined, and in the Ceremonies omission, the real signification of it, lost ; we are all so intumour'd and sick with self-conceit, that as we are ashamed almost to own God the giver & contriver of our mercies ; so are we altogether regretters of owning *the rock from whence we were hewen, and the breasts that gave us suck, & the means of our rise & improvement in the world ;* I confess, if this were the temper of Kings, & Kings Companions, it were to be less wondred at ; (it being usual for, and not uncomely in them, being great, to love little things dear bought and far fetched, the better for their high price, and pretended scarfeness, as did *William Rufus*, who *Not caring for any thing of a small price, had on a day by the Groom of his Chamber a pair of new Hose brought him to put on, he asked the varlet what they cost ; he answered Three shillings four pence : why, thou whoreson, said the King, do a pair of that price become a King to wear ; go thy way and fetch me a pair that shall cost a Mark of Silver. The Groom went and fetcht him a pair that cost not full so much as the former ; when the King asked what they stood him in, and he*

Hofinsbed.
p. 27.

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answered, a Mark, He was well satisfied, and said, Tea marry these are more fit for a King to wear, and so drew them on his legs.) I say, If great personages used this nicety and state, it were excusable in them) but for pitiful underlings, and vulgar subjects to affect heighth, and state of life, is intollerable. For the Priest to disdain his modest hair, and to be Perewigg'd; for the Lawyer to scorn to carry his bag, and the Citizen wear his Apron, and the Peasant bear his frock, and the Vallet his Livery : for men to have minds above their professions, is altogether impertinent ; yet this is the leaven of all men, and the Lethargy of our present Vertue ; though the way of wise men be to be at the one end of their affairs, to permit as little to be done by servants as may be, & as much to do themselves as possibly they can, to pen up all the waies of getting, that the stream of their Estates may rise and increafe upon them, was their practice and project ; and in this they did in their generation wisely, and throve accordingly ; but since men are so dainty and choice, that every thing of pristine diligence and commendation, is grown cheap and low rated, and forms of pride and garb introduced, Men sink in their
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Fortunes, retrograde in their Credics, abate in their abilities, to provide for their Families, and expend upon charity; and at last leave nothing to remember them, but prodigal and high-bred heirs; that are loath to be accounted their fathers sons, or to own their fathers possession and residence; though but for their fathers industry, and thrift in that very place and profession wherein they to good purpose lived, they, their sons and descendants had never been Gallants, nor eat so much the bread of Idleness and Scorn as they do.

Nor is there any power of words, or arguments of reason can defend that charge upon them of sloth, which such humours deserves; Nor is it probable but such persons, instead of bearing the rule of diligent ones are with the slothful reduced under Tribute, Prov. 12. 24. and that which their Father took in hunting they rest not, Vers. 27. but their supineness raises a hedge of thorns to interpose and stave them off, Prov. 15. 19. Whereas the way of diligence to thrift is very obvious; yea, so great are the Incomes of it, that it brings to Riches and Honour: which sloth doth not, for the Preacher terms it, brother to wasting, Prov. 18. 9. Letting the belly starve rather

rather then feed the mouth with it, Ch. 19.
 24. Killing ones self with desire, Ch. 21.
 v.25. Creating discouragements for well-
 doing, Prov.16.13. Casting men into deep
 pits, Ch. 19. v.15. A decaying of the buil-
 ding, and a dropping down of the house,
 Eccles.10.18. Thus this sin branching it
 self into haughtiness, is opposed by God, who
 sets his eye against it, 2 Sam. 22. 28. and
 who brings them to their fall by it, Prov.
 16.18. Indeed as there are great promi-
 ses to Industry, and Humility, so there
 are answerable threats to Pride and
 sloth, *The haughty he humbles*, Isa. 10. 13.
 and *makes them to moulder away and lan-
 guish*, Ch. 24. *They are taken away by judg-
 ment*, Ezek.16.50. *Yea, God is not only
 said to blow down the haughty*, Isa. 2. 11, 17.
 but to *lay low the arrogancy of the proud,
 and terrible ones*, Isa. 13.11. By all which
 men ought to be dissuaded from haughty
 thoughts, and spurr'd on to comply with
 Gods designs in their night-dress, and un-
 gaudy Manifestations of themselves. For
 surely that is the best discovery of a great
 mind, which propagates vertue by just
 and comely means conducing to its attain-
 ment; which since careful inspection over
 mens worldly affairs, doth, and by keep-
 ing them in a state of support, wealth,

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independency, adds to the liberality of their minds, which receive abatements & dislustres by the incumbency of need on them, which tempts them to, and nourishes them in, a servility of compliance wth those whose benefactions they are relieved by. I say, since men cannot be accommodated with wherewith to do great Actions, and to stand single sighted in their Judgment, without convenient frugality and prudent looking to their fortunes however placed, it is contrary to reason and gratitude not to intend and honour that course of life by which men subsist; and without which, if they would not be miserable, I am sure they could not be happy; and not to think that service, Slavery, which brings in Penny-savoury: For, as it is no ungentile thing to blow the Nose, or vent the Belly, when the excrements in them are burthensome, nor to dress wounds when they are foul and tormenting; nor does any man, how great soever, in a Storm or Siege refuse to tugg at the Oar, or digg in the Trench, or pump, or carry scaling Ladders or Buckets when Houses are on fire, but every ones State is then reduced to common Notions when the danger is common and desperate; so is no man how well born, bred, or fortun'd soever, when

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In the high-noon of them, disparaged in applying himself to, and complying with, the lowest works of that Calling or Employment, which is his Sanctuary and Supply; for this life being a Scene of Interludes and intermixt Varieties, there can be no better harbour against the Storms and Entertainments of the uneven Pulses and Motions of it, then this Resolution, To bear whatever comes, and to be whatever we must and ought to be, with silent and thorough-paced Fortitude and humble Generousness, and to venerate that Calling and State of life which God affords to officiate to their Despairs, and to dispell their clouds of want and Contempt; nor does he deserve such a mercy, who thinks a manly thrift below him, when, without it, he must unavoidably become poor, if not want and be undone. It is rather becoming the greatest Spirit and gratefullest Virgine, to follow the Patriarch Jacob, and To confess to God devoutly, as did he, *I am not worthy of the least of all the mercies, and of all the truth, that thou hast shewed unto thy servant; for with my Staff I passed over this Jordan, but now I am become two Bands,* Exod. 32. 10.

Maxima quæque bona sollicita sunt, nec ulli fortuna minus bene quam optima creditur. Senec. de brevitate. c. 17.

subi enim quærat modestus animus si facient violenta Patricios. Theodorit. Rex Ep. 27. apud Cassiod. Var. lib. 1.

SECT. XXXV.

Shews, That immoderate coming to, and long staying in London and the Suburbs, from Greatmens Country Residence, is a ready way to decay Men and Families.

LASTLY, Immoderate flocking to, and residing in, *London and Westminster* and the Precincts thereof, from the several Quarters of the Country and Nation where the Nobility and Gentry reside, and their Seats are, is in my Opinion, but if erre, I crave pardon, a great danger to destroy persons of Worth in their Virtue and Fortune, by drawing them from their retirements, where they may live thrifly and usefully to the King, Country, and themselves, into the publick, where they are taken off their local Service, and assaulted by Delicacies and vices of Costly Effeminacy, and Inconsistence with all the bode of Virtue.

And this judgment the Glorious Martyr King and his Council had in *An.*

the great flocking to Town first appeared in Request, as I have been informed, and I hope truly; for there issued out a Proclamation, That no Person of Country Residence should live out of his own Country where his Estate was, above certain Months in the year; which Proclamation, when it found not that obedience & command with some Gentlemen that it ought, but that notwithstanding they stayed in Town, his Majesty was pleased, with advice of his Council, of which his Grace, Learned, and Honourable Chancellour, the Lord *Coventry*, was Chief, to command Informations against some of them, to be exhibited in the Star-Chamber, where they were sentenced and fined.

I had here inserted the Proceedings of the Star Chamber, but I could not meet with the Records soon enough.

I confess, there are great Magnetisms in the Court and City to work upon men & women's desires to come near them, the influence and cogency of which seems to apologize for the casual offence of them: For here is the Kings Court, where the Perfection, Order, State, Officers of the King are measurably and with great satisfaction beheld, there are the Flower of the Nation, *Lilia mixta rosis*, both for beauty, bravery, marriage, and attendance; and who that hath senses to gratifie, and fortune to present him a meet Spectator, or whats better,

Quicquid humani generis floris est, habere curiam decet, et sicut arundecus est umbilum, ita illa ornamentum est ordinum ceterorum. Theodorice. Rex Senatus Romani. Ep. 13. Var. lib. 1. Cassiod.

Servant thereto, has not enough to do to keep his passions from the pleasures of those Objects of Attraction and Fascination. If the eye be never satisfied with seeing, nor the eares gluttied with sounds, nor the other Senses stupified with things of Delight, but are, by a longing after them, unwearry of them, no wonder that men consisting of those impulses, and ridded to often by them, are easily drawn to, and

Hic propria est hominis prudentia literarum cultura sedes, omnesque virtutes tutum & stabile habent profugium. Discarso Politico Aldeupati, Dissertatione de Imperii Eccles. Cura. p. 303.

Affuit mandatis regalibus eloquens & decorus oratur, permulcens etiam inspectus, quos gratissimos reddebat audis, tales enim debet esse anticos viros, ut natura bona iudicio frontis aperiant, & possunt agnosci de moribus cum videntur; tacens enim plerumque despicabilis est, si cum tantum lingua nobilitas, semper autem in honore manet, si cuius est tranquillus animus, cum quoque serenissimus commendat aspectus. Alathane Rex apud Cossod. lib. 8. Variarum. Ep. 14.

kept with, them: To this, the Centre of Greatness and Pomp; Fashion and Civility, Honour and Advancement, do all Persons of Ambition, Lustre or any remarkable Conspicuity, come, in hope to make their Interest in, and their Advance by it: Hither comes the proper man, who is fit to stand before the King, in hopes to be taken notice of for a Favourite, and the delicate Woman to advance her self by an honourable Match, and the eloquent Divine to get Preferment by his Courtly tongue and apposite Discourse, and the wealthy Squire to be presented to Honour, and the witty Younger Brother

be accepted into profitable Service, & the Tall Yeoman to be looked upon as fit for one of the Guard; so that it is not strange that the Court thus embellished, thus capacitated, thus apprehended, should ruff the whole Nation of those Persons who are fit to be Courtiers or Courted. And for the City, that, is a Collection and Digest of all men and all things, to all ends and accomplishments of life, Learned, Mechanique, Religious, Civil, in all Faculties, of all Nations, of all Ages, of all Humours, of all Sexes; There are the best Preachers, the best Physicians, the best Lawyers, the best Traders, the best Artsmen in the Nation to be had and met with; There are Commodities the best and most general for all purposes to be bought, for Food, Clothing, Medicine, Nuriment, Thrift, Recreation, serious and pleasant; There are to be seen and obtained, Rich Wives, Spruce Mistresses, Pleasant Houses, Good Dyet, Rare Wines, Neat Servants, Fashionable Furniture, Pleasures & Profits the best of all sorts; There are Friends of all kinds, for all seasons and conditions; There is the best Exchange for Money, the best Market for Wares, the best Security for Wealth, the best Employment for Children, the best Nursery for Wisdom by Conversation in

ubi enim dignus eloquens quam in civitate proficiat literarum, ut ibi declaret meritum, ubi nutritur ingenium? apium est omne bonum locis suis, & laudabilia quaque sordeſcunt niſi congrua ſede poriantur. Theodor. Rex Senalui Rom. apud Caſſiod. Var. lib. 5. c. 22.

the Nation; Thither drive all Ships of note, and Caravans of Merchandife; which are marketable there when no where elſe; yea, there, if any where in *England*, a man of parts may live and thrive if he have diligence and frugality, both which he may as profitably expend there as any where; yea, I perſwade my ſelf, take one time and thing with another, as we vulgarly ſay, a Family may live as handſomely and cheap in *London*, as in any part of *England*; for though Rents are dear, and Rates upon Commodities and Eſtates higher, then in any other part, yet is it ballanced by little Hoſpitality, Fewneſs of Servants, Variety of food of all natures haveable with money in an inſtant, and that in what proportion Houſkeepers pleaſe, and their Houſes can ſpend: Here is the way of breeding Children, buying Neceſſaries, improving Money, following Sutes of Law, Remedies for Sickneſs and Infirmary to be had, and at a cheaper rate then in any other part: Hitherto *London* and the Suburbs of it is to Foreigners and Great Perſons of other Reſidences, no harm, but good, in their reſiding in it. But the great detriment that the exceſſive repair to and abode in *London* and the Suburbs from all parts of the Nation, conſiſts in this, That thereby

thereby they put themselves upon folly of Fashions, multitude of Acquaintance, 'practise of Vice, defence of Atheism, contempt of Regularity, admiration of Foreign Travel and Aeryness, cunning conduct of Fraud, bold ventings of Fury; which, with other the like mischiefs, leure off the mind from Modesty and religious Sobriety, and burthen the fortune with unnecessary and insupportable Charges, which Seneca charged to be the unhappiness of Rome, which aggravated Vice as it increased in People, For *Nom*, saith he, *Vice is not modest, the occupier of a Corner, but the usurper of Publickness; so that there, Innocence is not onely rare, but not at all to be found, so daring is wickedness grown, that it out-confidenceth Virtue*: thus Seneca. Which being too true of London and the Suburbs, in regard of so many frequenting it, these ill-consequences follow thereupon, Desertion of mens Native Seats, Cessation of Hospitality, loss of Interest in their Countreys love, Disservice to the King, in not keeping his peace, suppressing disorder, propagating love between man and man, and giving opportunity to a dangerous ambidextral Justice, who looks one way while he rows another way, and is resident to dispatch the Countreys business to their ease

Expulso melioris aequiorisq; respectu, quocunque visum est libido se impingit, nec furtiva jam scelera sunt, prater oculos eunt, adeoque in publicum missa nequitia est. Et in omnium pectoribus evaluit, ut innocentia non rara, sed nulla sit. Seneca lib. 3. de ira. c. 8.

ease and security, to root himself more in their love, and to do more with them by his Influence, then forty greater men then He, whom the Country know absent, and have no love, by reason of it, for, shall by all their power and ruffling, do with them: For it is with People in Countreys, as with Armies in Fields, be the Commander in Chief never so famous and great, yet if he be seldom with them, the Chief Field-Officer that is ever, day and night, in wet and dry, cold and heat, danger and safety, with them; shall have most power with and most love from them: Besides this constant absence of Lords and other Gentlemen from their Country Residencies, opportunizes the nourishment of such greedy Cormorants and such proud Persons their Servants, who manage all their Estates for them, that they are more stately towards and more pressing upon them, then their Masters either would be, or would need to be, if their Masters and Lords were in place, to observe or to be addressed to: but they not being, and their expences increasing by here-living abstracted from all frugality, and separate from those accommodations of extenuating expence, which at home they have, they are necessitated to become Projectors of pressures and

and wild wayes to maintain their Luxury, which *Tully* terms a high piece of Injury, and to press and rack their Tenants to provide and return their Rents at all disadvantages; their good Ministers are discouraged (by their being not at Church) to fit themselves worthy their Calling, preaching onely to bare Walls, and giving them onely rude Meditations; Country Traders, who live and bear charge in well-governed Corporations, are deprived of serving their Persons, Houses, Servants, and Offices with Merchandises and Commodities of all sorts, which usually they were wont to do, and were well-paid and in good Sums, which stored them for their Journey to *London*: High-wayes grow out of measure decayed, and not repaired, which they would be, if men in Commission of Lieutenancy and of the Peace, concerned in Counties, travelled them from place to place upon business and visits, as they were wont, and would do, if they lived with their Families in the Country; matching of their Sons and Daughters into other parts, and unto men and women of other Counties, happens whereby Neighbours cemented together by Marriages, grew into intire Masses of love, and thereby prevented the feuds and ruptures

Delectant enim magnifici apparatus, vitæque cultus cum elegantia, & copia quibus rebus effectum est, ut infinita pecunia cupiditas esset, nec vero rei familiaris amplificatio, nemini nocens, vituperanda, sed fugienda semper injuria est. Cic. lib. x. de Offic

ruptures that in the contiguity of great men and great estates, (not sweetned and softned by a pliability each to other,) is probable, and often falls out.

These, and sundry the like evils occasioned by the irregular and boundless address to, and residence in these neighbourhoods to the Court and City, seem to me to bode ill to after-times, and not to look well upon present Men and Families; but to blow up all thrift, whereby Estates are kept free for the elder Son, and Portions raised for the Younger children; and to tempt Prodigals to extravagancy, upon the deluding hopes of a sudden and plentiful reimbursement. I know there are great arguments given to the contrary of this, by some who because the Skie has let fall a Lark into the lap of some one Lady, or into the Arms of some one Gentleman, now and then, believe that all the Larks that are in it will fall; and that their Sons and Daughters shall have the advantage of rich City-matches, which in their Country retirements they meet not with; nor would, without the Quaintness of the Town-breeding, Civility and Courtship, be probable to conquer and attain to. Therefore they say, they remove their residencies to give their Children

dren, the furtherances God and Nature has imparted them, their due Theatre : I confefs I am for this ; and I believe there is something in it. But I erre in my observation (as I easily may, and am sorry for it, if I do ; which upon this submission, and preface, the Generous will excuse and pardon me :) that to one Gallant that has gotten a Fortune by living high and ranting out of his Country in the Town, ten have ruined themselves by such Matches, as they have held great Fortunes, brave Beauties, &c.

For the Dames here being (for the most part so soft and delicate, that they profess no houswifery beyond that of dressing fine, turning day into night, and night into day, launching out deep into gaming, expressing bounty to gallants, frequenting daily Plays, and Enterludes, vying bravery in Clothes, Furniture, Jewels, Attendants ; while the Country and City Ladies, of Country disposition, study to serve God, oblige their Husbands, breed their Children, inspect their Houses, discipline their Servants, and acquaint themselves with their Husbands affairs ; like Women of Renown, and Wives of Vertue, desire to encrease their Husbands Fortunes, and come up to Town only to see

*Dote auctum
sum opima
& opima Ty-
ranide super-
bia conjugalis
duo stimuli,
Dote & Forma
Dote uado ingre-
ditur inde liber-
tas ingreditur.
Petrar. lib. 1. de
remid. utr. Fort.
Dialog. 68.*

True Wives.

see and furnish themselves with necessities, and to breath out their pluriſie of Money, and then return to their thrift again; which when they ſet their minds upon (and, as good Women ought to be) are encouraged by their Husbands who can never too much deſerve, or too well repay, their loyal kindneſs, and Religious prudence herein) they exceedingly prevent not only the troubleſome and ſinful operation of thoughts, which are, if not wholly non-ented, yet at laſt in a degree leſſened by buſineſs, and domeſtique imployments; but alſo proceed to notably advance their fortune; whence the accidents of life, uninjuſtly to the Eſtate, are beſt born off, & the younger Fry provided for without the elder Sons diminution, or clogging. So true is that of that ſenſe worthy Wives have of their duties; which *Seneca* ſaies of ancient wiſdom, *Which conſiſteth not in large precepts, but wiſe actions; but when it wandred into much learning, it ceaſed to be ſincere, and became ceremonious; and perſwaded the pretenders to it, rather to ſeem to be what they ought, then really to be what they ſeemed or ought.* And whether this be not in this caſe true, let the wiſe judge, who know nothing is held more a detraction from

Women,

*Antiqua ſapi-
entia nil aliud
quam facienda
& vitanda
præcepiſt, &
tunc longe me-
liores erant
viri; poſt quam
docti prodie-
runt, boni de-
ſunt, ſimplex
enim illa &
aperta virtus,
in obſcuram &
ſolertem ſcien-
tiam verſa eſt,
docemurque
diſputare non
vivere. Senec.
Ep 95.*

Women, then to be plain-hearted, thrifty-minded, housewifely-addicted, modestly limited, and constantly affectionate to their Choice; which yet are Vertues so valuable by wise men, that one grain of them weighs down in true Intrinsic worth, all the Pounds, Millions, Myriads, Abysses of their other more requested and finer sorted Meritings; such as are Paintings of the faces, Nimbleness of Tongue, Craft of design, Frequent correspondence, Antique Garbs, Prodigious Curiosities, Rude Huffsings, Unnatural braves of their Husbands; which are such displays of Genteelness and high Spirit, as I pray God neither I, nor any of mine, nor any vertuous Man in this Nation, may be unhappy by. That's the best Ornament of a Woman, which *Solomon* gives her, *Prov. 31.* and which *Seneca* commends *Helvia* for, in those words, *Thou hast not Enamell'd thy face with Snares, nor fucus'd thy Age with Youth of Vermilion; thy Vestures have covered thy nakedness, not commended thee to Enamourment; one Ornament thou hast which no Age can deform; no accident disfigure, Modesty; that's thy Jewel, which rendereth thee Acceptable and Honourable.* Thus he. This I the rather insist upon, because I see the sober Vertue of Still women is

Note this.

Non faciem lenocinis ac coloribus polluisi nunquam tibi placuit vestis qua nihil amplius quam nudam commoveret, unicuique tibi ornamentum pulcherrima & nulla obnoxia acris forma, maximum decus visa est Pudicitia. Senec. Consol. ad H. Iuliam. c. 16.

un-

unrequested, and almost all the applications are made to the Quainter sort of them; who, because they have the report of great Fortunes, and live as if they would be thought better portioned than they are; are oftner the Engrossers of Young Gentlemens times and applications, then they deserve to be, or then they in the event find them worthy to be, or are gainers by their so being; For what what with the cost of Courtship, before they are prevailed with, the great Joyntures, and expence of life when they are had; the many expectations that must be satisfied, both in themselves and to their Relations and Children, they prove greater banes than helps to their Husbands Estates; when as to marry a serious Woman, neer ones Estate, and with a reasonable portion, and of a Genteel and thrifty Family, is to obtain a convenience which will deserve every way, if a Husband have Wit to chuse, Grace to acknowledge, and Wisdom to manage it aright; which because too few have, the ambition of Women is so little to excell this way. For with the most of our now-a-day Husbands, who have too few generous qualities in them, but must live high, and cannot deny themselves exuberancies, and

*Consider
this.*

imper-

impertinent superfluities ; not what she is, but what she has is most esteemed ; which makes Parents not breed their Daughters, and Women not so much addict themselves to steddý and serious virtue, as to this levity and gayity of humour which is such a credential to their reception with modish men, that nothing seems more : but God knows it is neither virtuous, wise, nor durable ; nor will it make those that delight in it, or chuse for it, happy in condition, or rich in purse : For since that of the Philosopher is most true, *That the life of Men and Cities is then best, when most vertuous ; and no further praiseworthy, then it is vertuous.* And this way of the Town jollity & profuseness, (I know so contrary to it, and to the humour of good Husbands & good Wives, and to the prosperity of the descendants from them,) I will pray for better endowments in the Choyces and Marriages of either Sex ; and humbly commend to the Nobles and Gentry of *England* the choice of good Wives, after King *Solomons* precept, *Prov. 31.* and not hope to finde a restoration of pristine sobriety, frugality, hospitality, and true friendship, together with an Elimination of all deboysheery and rudeness, contrary to them, till the Generous spi-

ὅτι βίος μὲν
ἀρίστος ἐστὶν
καὶ ὡς ἐκείνη
καὶ κοινὴ πᾶσι
πολεσὶν ὁ μὲν
ἀριστὸς κακοῦ
γνημῶν, &c.
Arist. lib. 7.
Repub.

rits, and great men of the Nation, by the circulation of what is eminent in them thorough the whole body of the people, according to the respective abodes and influences of them, be restrained to their staies at home, and not permitted to be all, and almost altogether here; for this, as it causes an overgrowing of these parts, by too much succulency, so will it atrophize other parts; & what the issue of such inordinateness and inequality in the body Politique will be, is conjecturable from the effects of monstrosity and decay that thereby follows, and therefrom threatens. Which wise King James of blessed memory, a Prince, in whose daies Peace, Riches, and Religion, as much flourished as in any times before him, considering in his notable Speech in the Star-Chamber, Anno 1616. thus declares himself:

P. 567. Of His
works in Folio.

Another thing to be cared for, is, the new Buildings here about the City of London; concerning which my Proclamations have gone forth; and by the chief Justice here, and his Predecessor Popham, it hath been resolved to have been a general nuisance to the whole Kingdom: And this is that, which is like the Spleen in the Body, which in measure as it overgrows, the body wastes. For is it possible but the Countrey must diminish, if

London

London do so increase, and all sorts of people do come to London? and where doth this increase appear; not in the heart of the City, but in the Suburbs, not giving wealth or profit to the City, but bringing misery and surcharge both to City and Court; causing dearth and scarcety through the great provision of victuals and fewel, that must be for such a multitude of people: And these buildings serve likewise to harbour the worst sort of people, as Alehouses and Cottages do. I remember, that before Christmas was Twelvemoneth I made a Proclamation for this cause, That all Gentlemen of quality should depart to their own countries and houses, to maintain Hospitality amongst their Neighbours, which was equivocally taken by some, as that it was meant only for that Christmas: But my will and meaning was, and here I do declare that my meaning was, that it should alwaies continue.

One of the greatest causes of all Gentlemen's desire, that have no calling or errand, to dwell in London, is apparently the pride of the Women: For if they be Wives, then their Husbands; & if they be Maids, then their Fathers must bring them up to London; because the new fashion is to be had no where but in London: and heer if they be unmarried they marr their marriages; and if they be married they lose their reputations, and

rob their Husbands purses. It is the fashion of Italy, especially of Naples,) which is one of the richest parts of it) that all the Gentry dwell in the principal Towns, and so the whole countrey is empty: Even so now in England, all the countrey is gotten into London; so as with time, England will only be London, and the whole countrey be left waste: For as we now do imitate the French fashion, in fashion of Clothes; and Lackeys to follow every man; so have we got up the Italian fashion, in living miserably in our houses, and dwelling all in the City: but let us in Gods name leave these idle foreign toys, and keep the old fashion of England: For it was wont to be the honour and reputation of the English Nobility and Gentry, to live in the countrey, and keep hospitality; for which we were famous above all the countries in the world; which we may the better do, having a soile abundantly fertile to live in.

And now out of my own mouth I declare unto you, (which being in this place, is equal to a Proclamation, which I intend likewise shortly hereafter to have publickly proclaimed,) that the Courtiers, Citizens and Lawyers, and those that belong unto them, and others as have Pleas in Term time, are only necessary persons to remain about this City; others must get them into the countrey: For
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besides the having of the countrey desolate, when the Gentry dwell thus in London, divers other mischiefs arise upon it: First, if insurrections should fall out (as was lately seen by the Levellers gathering together) what order can be taken with it, when the countrey is unfurnished of Gentlemen to take order with it? Next, the poor want relief for fault of the Gentlemens hospitality at home. Thirdly, my service is neglected, and the good government of the countrey for lack of the principal Gentlemens presence, that should perform it. And lastly, the Gentlemen lose their own thrift, for lack of their own presence, in seeing to their own business at home. Therefore, as every fish lives in his own place, some in the fresh, some in the salt, some in the mud: so let every one live in his own place, some at Court, some in the City, some in the Countrey; especially at Festival times, as Christmas and Easter, and the rest. Thus the learned King James. And thus his patrizating Son incomparable K. Charles: The Kings most Excellent Majesty taking into his Royall consideration the present state of the times, together with the great decay of Hospitality, and good House-keeping, which in former ages was the honour of this Nation, the too frequent resort, and ordinary residence of Lords Spiritual and Temporall,

Proclamation
Anno 16 17.
3 Caroli, dated
Nov. 28. 1617.
entituled,
A Proclamation
commanding the repair
of Noblemen,
Knights and
Gentlemen of
quality unto
their Mansion
houses in the
Countrey, there
to attend their
services, and
keep hospitality.

Knights, and Gentlemen of quality, unto Cities and Towns, especially in or neer our Cities of London and Westminster; and the many inconveniences which ensue by the absence of so many persons of quality and authority from their Countries; whereby those parts are left destitute both of reliefe and government, and the Cities and Towns, especially those of London and Westminster, are overburthened with Inhabitants and Reliants, hath thought fit to renew the course formerly begun by his dear Father of blessed memory, and therefore commands them to their homes under penalty of his displeasure. This the wise in heart, I hope, will consider; and the wel-affected Englishman, whose heart is towards those that are faithful in the Land, and who would have England a praise in the Earth, will not judge me herein to speak as a vain person, but as one whose design it hitherto has, and ever I pray may be, To Fear God, Honour the King, Pray for the Church, praise Vertue, and discredit vice. Which because it too much now abounds, notwithstanding the mercy of God never to be forgotten, calls for better fruits; and the Kings Majesties gracious Proclamation against deboysheery, then which a more Princely testimony of Wisdom, Reli-

gion

gion & zeal to Reformation cannot readily be published. So much a follower is he of his wise King Grandfathers maxime; *Take this for a rule of policy, That what vice most abounds in a Commonwealth, that must be more severely punished, For that is true Government.* I say, because in opposition to all these all kinds of vanity, prophane-ness, and impiety abounds, to the scandal of the good, and the animation and triumph of evil men both at home and abroad, I think it my duty, as to animadvert the meanes and vices that raise and decay families in *England* at this particular time; which in the precedent discourse I have endeavoured, and thus far finished; so to address to the Nobility and Gentry of *England*, some Christian, cordial, and humble counsel, which though it comes not from an Apostle that may command, or a Prince that may conjure them to the audience of it, yet comes from the kind and generous heart of a Gentleman, whose person, as it is not altogether unknown, so his duty and devotion to Antiquity of Families (wherein he hopes he may without vanity say, he is natively interested) and the preservation of them, may undeniably thereby appear: yea, I must profess, that as my ex-

Speech Star-chamber, Anno 1616. p 569.

perience has been my best Master in what I have writ ; so I have some jealousie and cause to fear , that the vertues not being, but the contrary in some of mine and other mens Ancestors, has caused that decay in our Families, that now is in them. So true is that of our learned *Cambden*, As vertue and wealth laied the foundation of generous Families in the North, and elsewhere ; and provident moderation with simplicity ; standing contented with their own estate , both preserved and increased them ; so in the South parts of England, riotous expence and superfluity , usurious contracts, voluptuous and vicious life , together with indirect courses, and crafty dealings, have in short time overthrown most flourishing Houses. Thus *Cambden*. And therefore in the Oratours words to the Nobles of Rome, I would beseech and incite them to imitate their vertuous Ancestors, who arrived at Glory and Fame , not by Vice and Irreligion , but by the only way of praise and renown ; by being and honouring vertuous men.

For as the Orator said, *All my reason and Interest shall be pawned for Vertue, not sloth ; for those who benefit their Ages with good examples, & after Ages with good testimonies of their love ; these shall be the Nobles*

Britannia
p. 743.

*Hæc est una
via mihi cre-
dite & laudis
et dignitatis
& honoris, à
bonis viris sa-
pientibus, &
bene natura
constitutis lau-
dari & dilegi.*
*Cicero erat. pro
Sextio.*

*Mibi omnis
oratio est cum
virtute, non
cum desidia ;
cum dignitate
non cum vo-
luptate, cum iis
qui se patriæ,
qui sui civi-
bus qui laudi,
qui gloriæ, non
qui somno &
conviviis &
delectationi
nares ardebran-
tur. Idem paulo
post.*

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bles *Imagnifie and treat of*; For they only are truly Great that account themselves not born to be their own Admirers, but to forward others in those virtues which are not onely ample Displayes of Gods mercy, but also Eternizers of Gods Worthies in the Fame of their Renown and Beneficence.

SECT. XXXII.

Wherein is contained, The Authors humble Address to the Nobility and Gentry of England, in certain Particulars of Consequence to their Honour as Great Men, and their Happiness as Good Christians: The First whereof is, Piety and Religion.

HAVING thus, by the assistance of God, cursorily discoursed of the probable Means of the Rise and Fall of Men and Families, though not in the Labyrinth of History, or to that rate which the extent of the Argument would require, and the bulk of its import bear; yet so, as in some small Degree may either satisfy the ingenious

Ἐγὼ γὰρ οὐ
 ἔτι μῆλα ἔτι
 σμυρνὴν ξυ-
 νοῖσθε ἑμαυτῶ
 ποδὲς ᾄν.

Plato in A-
 polog. p. 17

nious and generous Reader, or provoke some more exact Pen further to amplify: My Conclusion shall be applicatory to the *Nobility and Gentry of England*, in the humble, pious, and affectionate Presentation of some (not I hope to be rejected) Remembrances to Them, whereunto I will preface that of *Socrates in Plato*, as my Disclaimer of all self-conceit, and my Compurgator from suspicion of Vanity, (*I am conscious to my self that neither in great nor in small things, I am wise:*) But if God make my good intent acceptable to himself, and to those ends of Honour, Virtue, and Good-will to the Great and Gallant Men of *England*, for whom I intend it, It is enough, *Recte factorum verus fructus est, fecisse;*

That then which I do humbly first commend to the *Great Persons, Nobles, and Gentlemen of England*, is, *The perswasion that Religion and Piety is the truest Point of Honour, and noblest Quality they can adorn themselves with, and render themselves conspicuous by:* And that because it is the Copy of Gods Original, a Draught from Perfection it self, God,

God, as I may so say, in the likeness of man,
 Now, as true Nobility is likeness to the
 King in such Proportions as he is pleased
 to dispense Honour, which is fontally and
 prerogatively his; so is Piety and Religi-
 on such a partaking of God, and such an
 effigiation of all his gracious Proportions
 on the Table of the Heart, & thence on the
 Figure of the Life, as Mortality is capable
 to take of Immortality, and Imperfection
 of Perfection: And though it serves to
 the excellent purposes of this World in ci-
 vilizing and associating men and Govern-
 ments into a comeliness and use of or-
 der and correspondence, which without
 this knot and bond would be unaccom-
 plishable and indurable; yet are there
 higher and nobler ends of it, which con-
 cern the better part and state of man, to
 which this bodily and worldly is but du-
 cent and preparatory: And by reason of
 this, Piety becomes not onely a Pearl of
 great Price, to purchase which the Hea-
 venly Merchant, that regulates his affairs
 by Gods advice, sells all he has, and is a
 gainer by the bargain to, if he can obtain
 it, but a Grace of great activity and con-
 tribution to Gods Glory; nothing man is
 capable of, being more holily prodigal,
 and unwearyedly advantageous to Gods
 Pre-

Συγγενεία ὅ
 ἢ τὸ εἶδον
 τήνης, καὶ ἡ
 πρὸς τὸ ἀρχι-
 πον ἀξιο-
 μοιωσις ὡς
 ἐργάζεται το
 ὅ καὶ ἀρετῇ.
 Nazianz.
 Orat. 11. p.
 179.

Ezech 11. 19.

Is. 51. 3. 19.

Ps. 25. 14.

Matth. 25. 34.

Prevalence, then is Piety: For, as it is invited to by great and precious Promises, Such as are, *Gods gift of a new heart, and of his comforting with his free Spirit, of knowing his Secrets, of having his Direction and Defence, of seeing his face with joy, of enjoying his Glory.*: All which are those *Magnalia Dei*, transcending our conception as far as they do weigh down and overpoise the merit of our work, there being no congruity between this work of ours, and that wages of his; so ought it to be diligent in pressing us towards, and carrying us to great undertakings of zeal, self-denial, humility, gratitude, courage, and constancy for God; For, shall the Fame of Men, and the love of Justice, work a *Pagan Tamberlain* to conflict with Hundreds of Thousands Men, and as many Dangers, and keep him in the heighth of Victories so sober and satisfied, that he can, being Lord of *Constantinople*, and the riches and splendour of it, not onely restrain himself from Sacking, but from seeing it, accounting it an inconsiderable Present to tempt him to be faithless: Shall a Heathen have that great and divine mind to commiserate the oppressed, and humble the oppressing *Bajazet*, and that done, to have his end? Shall these Fruits come from

Turkish History.
p. 222.

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from Trees in the Worlds Wilderuess, and Gods Paradise not yield the like, neither so fair to the eye, nor so pleasant to the taste? God forbid, since the Moralist tells us, that *To be holy is to be of Gods cognation, a well-beloved Cousin and Counsellor of his secrets*: For, wherever true and unfeigned Piety is, it discovers it self in all the fruits of Righteousness and Holyness, in adoration of Gods Goodness, in admiration of his Power, in resignation to his Pleasure, in assimilation to his Perfection, in acceptation of his Denyals, as well as in expectation of his Reward; which gradations advance it beyond moral Virtue, that has often no Goade but vain Glory, no Centre save that of Fame, which is but a few steps from this World, with which often it leaves men, or it rests Leidger for them a few years or ages, when the glory of Piety thus tapering up to God, shall from his blessing flow into eternity, and be had in everlasting Remembrance, as that which is true Nobility, and makes the Haver more excellent then his Neighbour in nature, that is impious. And therefore as the wise King *Solomon* places this Fear of God, Piety, in the front of all noble accomplishments, calling it, *The beginning of Wisdom*; and commends it to Youth, as the

Τὴν δὲ ἀγ-
θωποῖς
ἀληθείας
συγγενὲς
Θεῶν. *Arri-*
anus Epist.
lib. 1. c. 9.

True Piety
fruitfull.

Pict. 1. 7.

the best Preliminary to after-document and improvement, *Remember now thy Creator now in the dayes of thy youth*; so doth he bring up the rear, and conclude the Honour of Life and Action, with *Fearing God and keeping his Commandements, which is the whole duty of man.* Eccles.

Famous Bishop
Hall. Decad. 1.
p. 254. Epist.
to Mr. Newton.

And therefore; though great Spirit, and young Years, are loth to stoop to Devotion, *Religion being* (as the Chrysostome-Father of our Church, now with God, once wrote it) *grown too severe a Mistress for youth and high courages to attend, and very rare is that Nobility of bloud, that doth not challenge liberty, that ends not in looseness*; yet is Religion and Piety the best River to fasten Greatness, and the best Luminary to display it: Whereupon, though the full Figure of Piety be wishable to be drawn on Nobles and Gentlemen, by whose influences on its behalf it may prevail, and profelyte Men and Nations; yet even the *Umbra* and beginnings of it in any degree, are hopefull and encourageable in them: for, such are the Diversions and Temptations that Greatness is objected to, and so directly doth it lye in the pelt of the Surges, and in the teeth and tendence of the blasts of carnal and sensual Reason, and of the Pleasures and Accommodations of

Sense,

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Sense,

Sense, that it is hard to find any man, especially any Great-men, strictly good, precisely just, exactly modest, solidly humble, and wisely provident; and rare is that Family of which it may be said, as *Theodorice* wrote of the *Decian* Family, that *It sent forth not more Sparks well bred, well couraged, and well fortun'd, then men fitted for Senators, Grave, Learned, Religious*: I say, such being the Snares of Greatness, though Religion and Piety in sincerity and truth be mainly to be driven home upon them; yet the obstacles thereunto being so many and so urgent, even the superficial parts of it, are welcome to God and the World, as Earnests of more real subsequent Fruits, and as anticipations of Scandal; That they keep religious Exercises in their Families, That they observe the Rest and Rites of the Lords Day, That they forbid and forbear open Immoralities, That they be true to their Marriages, Royal in their Words and Honours, Merciful to their Servants Souls, by releasing them from subserviency to evil, That they concern themselves in the virtuous Education of their Children, That they be Countenancers of men and things excellent, of good report, and praiseworthy: These, I say, are rare advances in

*Aluit nutritis, auxit
Patrimonis,
ornavit mori-
bus, & quod
edidit Fami-
liae Juvenes,
tot reddidit
Curia Consu-
latus. Cassiod.
Var. lib. 3.
Ep. 6.*

*Note this in
order to pra-
ctice.*

Viri divitiarum in civitate sunt domini virtutum.
Sanc. Bernard
Serm. 12. in
Cant. Cantic.

in them towards the highest expectable from them: And be they themselves never so blamable, yet when they are neither exemplary to, nor subsidiary of, others in Vice, but command and countenance the contrary, they are to be praised for what they thus nobly do, and prayed for, that they may further be perfected. O, but when Noblemen and Gentlemen are precisely serious, spiritual Worshippers of God, when they are burning and shining lights, when they are not only Permitters, but Approvers, and Doers, of things that are Christian and according to Godliness, when Piety presents the World with such effluences of Greatness, as that the best men of place and estate, are the best props of Piety, and the stoutest Pillars of Virtue, and when Grace so itches at their fingers ends of action, that they dare undervalue themselves to cogg men to be fearers of God, and to accept of their invitation on his Errand; when they will entice the World by the Charms and Oratory of their Condescension, to pedagogize them, as *David* the King presidents them, *Come my little Children, hearken to me, and I will teach you the Fear of the Lord*; when this they will and can do, and not think themselves undone in their Reputation, but if

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this be to be vile, resolve to be more vile,
 that God may be exalted, and his Graces
 Prepotency preside worldly Pomp and
 carnal Pride; when Men of Place, Parts,
 Honours, Respect, Popularity, have these
Pietatis fragrantia pectora, these sweet
 breaths, savoury languages, couragious
 resolves, carrying to do actions not so
 much humane and Christian, as Angelique;
 (*singula opera, singula sunt aromata*, as St.
 Bernard said of Saint Paul :) How great
 Contributors are they to Nations Bles-
 sings? How unenvyed are they in their
 Honours? Good men pray for them, and
 praise Gods goodness in them; Evil men
 are afraid of, and ashamed to reproach
 them, on whom so much of the Spirit of
 Glory rests, and from whom the rayes of
 that residence is so diffusive: Those that
 are above them cannot but be convinced,
 that they are the Legion of Angels whose
 invincibleness is out of question; for the
 same power of God that first put them in,
 will still keep them in, the work of faith to
 the upshot of Salvation; And they that
 are beneath them, seeing their good works,
 dare not but acknowledge, that God is in
 them of a truth, and glorifie God for their
 Piety and President: So munificent does
 God make his Rewards to be to Good
 Y Great

Primus prosperitatis gradus est suis non esse damnosum, ut pro quorum compendio laboramus eorum non videamur affixisse Fortunas. Theodor. Rex apud Cassiod. Var. lib. 7. Ep. 10.

1 Pet. 4. 14.

Ἡ τῷ Σέρει
 βασιλεία πάν
 τα πᾶσι τῆς
 τύχης ἢ
 ἑλκεῖ τὸ μὲν
 πρὸς δόκους
 καὶ μὴ βυλ-
 μανος διαρί-
 λαξεν. *Philo-
 tarchus in
 Parallellis,
 p. 323, edit.
 Paris:
 * Ps. 112. 2.
 Ἐπὶ τοῖς νῦν
 μετὰ τὸν
 αὐτὸν τοῖς ὡς
 ἰδοὺς αγαθὸν
 τὸ ἀλλότριον
 ἐυγενέαν
 ὑποδυομέν-
 ον &c.
*Philo lib de
 nobilit: p. 909**

Great men. That as *Servius* the good Ro-
 man King is storied to receive his govern-
 ment besides his expectation, and retain it
 beyond his will; so does God make Fame
 the Vassal unto these to a degree of servi-
 lity inexpressible, God working them and
 their deeds into the Pyramid of Time, so
 Master-like, that it shall not crumble into
 any particle, but there shall the record of
 it be visible;* *His posterity shall be blessed
 and mighty upon Earth*, is the promise to
 the just man; yea, where there is not this
 spirit in Greatness, to advance vertue, and
 serve the ends of mans creation and ele-
 vation. *Philo* makes some mens arroga-
 tion of blood and place over other men, to be
 an hostility to mankind; and a Monopoli-
 tizing of that which is common to humane
 nature, and is impropriable by none but
 such as are Gods to men, and Goods to So-
 cieties.

The consideration of which has made
 our Holy Mother the Church of England
 to mind Nobility and Greatness, what its
 duty and demeanour ought to be, and
 to pray that God would give suitable
 grace to those hearts, whose bodies are
 graced with dignity and procedency. So
 for the King we are directed to pray, *So
 rule the heart of thy chosen servant Charles*

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our King and Governour, that He knowing
whose Minister he is, may above all things
seek thy honour and glory. And in another
place, We humbly beseech thee to dispose and
govern the heart of Charles our King and
Governour, that in all his thoughts, words,
and works, he may ever seek thine honour
and glory. And in the Letany, That it may
please thee, to endue the Lords of the Coun-
cel, and all the Nobilitie, with grace, wisdom,
and understanding. Which last words,
Grace as Christians, Wisdom as Nobles,
Understanding as Men, directs us to the
right knowledge, that Wisdom and Un-
derstanding of action follows Grace and
Piety of design, God giving ordinarily
Wisdom and Understanding to perfect,
where he gives Grace to begin with him,
who is both the best giver, and the best
gift.

And also our Kings themselves, from
the consideration of vertues Nobilitating
Nobles, have bequeathed this actuation of
Greatness to their Successors and Poste-
rities.

So Edward the fourth of this Land upon
his death-bed, spake to the Lords, I desire
you, and in Gods Name adjure you, rather to
study to make my children rich in godly
knowledge, and vertuous qualities, then to

Holinshed:
p. 709.

take pains to glorifie them with abundance of worldly Treasure, and mundane superfluity.

Advice to
Prince Henry.
Basilicon Do-
ron, Book 1.
p. 149.

So King James of learned and happy memory, Remember this, that this glistering worldly glory of Kings, is given them by God, to teach them to presse to glister and shine before their people in all works of Sanctification and Righteousness: That their persons as bright lamps of Godliness and Vertue may, going in and out before their people, give light to all their steps. Remember also, that by the right knowledges, and fear of God, which is the beginning of wisdom (as Solomon saith) ye shall know all things necessary for discharge of your duty, both as a Christian, and as a King, seeing in him as in a mirror, the course of all earthly things; wherof he is the spring and only mover. Thus King James.

Escon Basilic.
c. 27.

And the pious Martyr King, writing to our now happy and beloved Sovereign, words his piety thus: With God I would have you begin, and end, who is King of Kings, the Sovereign and disposer of the kingdoms of the world; who pulleth down one, and setteth up another. The true glory of Princes consists in advancing Gods glory in the maintainance of true Religion, and the Churches good: Piety will make you prosper

700

rows, at least not make you miserable; nor is
be made a looser that looseth all, yet saves his
own soul.

[These, and such like instances, confirming
that Piety is no abatement to, but an e-
stablisher of, and a matchless Jewel in the
Coronet of Nobility, Look to it, O ye
Nobles and Gentry of *England*, whom
God has set in the Orb of Grandeur; whose
births are honored with solemnities, whose
Infancies are attended with care, whose
riper years are accomodated with plenty;
to whose Persons men do homage, on
whose Fortunes and Favours men depend,
by whose words men are commanded,
and to whose Vices men are too apt to
lacquy: O ye whose faces ought to shine
with wisdom, be not incommoded with
Commodus his Character; disparage not
your goodly persons by godless minds, and
graceless deeds, answer Gods requiries;
*doe justice, have mercy, walk humbly with
your God*; ye whom God hath made
*Jeshurun*s for fatness, do not spurn with
the heel; ye whom uncontroled Power
hath made *vessels of honour*, be not, by en-
mity against, and ignorance of him, *vessels
of wrath*; O ye whom he hath made Peers,
and Angels in the Parliament of *England*,
ministring Spirits for the good of Gods

*Resinetur an-
tem & ad opi-
nionem vulgi &
ad magnas uti-
litates Reipubl.
Mos. Religio,
disciplina, Jus,
Augurum
collegii aucto-
ritas Cicero
lib. de Divi
nat.*

*Forma corp-
ris
iusta sed
ingenio mori-
busque distor-
tissimus.*

Mich. 6. 8.

Amos 6.3.
Pro. 14.9.

Νῦν δὲ λογι-
σθε εἰ με, ὅ-
τε ἔτι καὶ δεῖ
τοῦ δεῖν τῷ
μὲν τὸ ἐργόν
εἶναι. Epictet.

Elect in all the Nations; be not your own tormenters, by putting the evil day far from you, by making a mock of sin, by not knowing the things that belong to your peace in this your day, which spends apace, and to which wasted there is no recall possible. Consult, O consult your own eternity; so use Greatness here, that like the Sunne it may rise to the world above, when it sets in this Sublunary Horizon. *So look after things Temporal, at that you lose not things eternal.* By the privilege of Peerage well used here on earth, to be a Compeer with the King of Saints, with Angels and Spiirts of just men made perfect. (The three Estates of the Supernal Parliament) is to make a true and right improvement of a glorious condition, and a gracious life; for he lives to the truest and most undoubted sublimity of a Noble mortal, who fits himself best for, & assures himself undoubtedlest of, immortal notability: For in that all creatures collaud God for their being, how mean soever; much more, saith Epictetus, should *man, who is created to that end, and whose endowments with reason is to offer God the praise that is due to him, and an honour of him.*

And that those Nobles and Gentlemen only

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only and seriously do, who honour the Lord with their substance, his Worship with their presence, his Day with their devotion, his Law with their obedience, his Priests with their respect, his Patrimony with their power, his Sacraments with their preparation, his Providence with their observance, his Works with their ponder, his Spirit with their entertainment of his motions; yea, all that is his, with all that is within them. And how glorious will the Crowns of the *Davids*, the *Solomons*, the *Josiahs*, the *Hezekiahs*, the *Constantines*, the *Edwards*, the *Elizabeths*, the *James's* the *Charles's* be, when the King of Saints Jesus Christ shall appear to give to every of them his Euge and addition? what joy and illustrious will the *Abrahams*, the *Nehemiahs*, the *Jobs*, the *Daniels*, the *Josephs*, have, before the whole world in its great rendezvous, when their Nobility and favour with Greatness, shall be published to be (with reverence I write it) Christs obligation, and have his open acknowledgment; and when they in the view of all the world shall be declared Faithful stewards, Trusty servants, prepared Virgins, willing to follow the Lamb to the shambles of their credits, and worthy to sit with the Lamb in the

Πῶς λίγνη
πρὸς τὴν
ταξάν 17
ὁ δὲ ἐκκλῆτος
δὲλ. 3. αὐτοῦ
δὲλ. 3. ὁ δὲ
ἐκκλῆτος μὴ
δὲλ. τὸ
μὴ δὲ αὐτοῦ
δὲλ. 3. Ἀρρί-
αντι Επιστ.
lib. 3. p. 162.
Edis Hol-
stensis.

Y 4

Sessions

Sessions universal, and to reign with him in glory eternal.

O consider this ye Nobles and Gentry, God calls you by his dignification of you above others to more expressions of piety then he expects from others: They that have ten Talents must return suitable service to their intrust; God has given you, as his *Alexanders*, great souls, and great hopes to cherish you to great undertakings and successes. He hath kissed you with the kisses of his love, *A happy kiss; which is not so much an union of lips, as of God and man together; a dignation not frequent, but speciall and peculiar*, as St. Bernard devoutly. What have you done for God more then others? If God has heightened your Honours, enlarged your bounds, elevated your spirits, accommodated your degrees, above, and with what he has denied, other men not less comely in body, nor compleat in mind, then you are; when yet them, (equally his creatures, and equally allied to the paternity of his love, and the bounty of his hand,) he has left to crawl on their bellies & lick the dust, like worms of no value, and not men after his own Image; to labour with difficulties, contend with wants, lie under disgrace, to lack coverts, nourishment, necessities

Οὐκ ἔστι τυ-
χόντων ἀντὶ μό-
νον ἀνθρώπου
ἐπαγγελίαν
πληρώσαι.

Arrianus

Epistlet. lib.

2. c. 9. p. 190.

Τὰς μεγάλας

ἐλπίδας ἐν-

σεύσαντες

δὲ, τίσιν

σὺν φιλίᾳ.

Plutar. Pa-

rallell. p.

342.

Felix osculum

ac fluenda

dignatione mi-

rabile in quo

non est ori imp-

erimitur seddens

hominis natus.

Stus Bernardus

Serm. 2. in

Canic.

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cessaries; to know nothing but to obey,
to enjoy nothing but at your pleasure, to
fear nothing but your dis-favour; to be
servants to your pride, pleasure, plenty;
not only equal with, but in a sort beyond
the beasts. If thus the eye of God has
pitied, and the hand of God advanced
you; and ye have not had such severe Ma-
sters, *Oaks and Beeches*, nor been forced
to the hardships of cold and want, (as
holy St. Bernard is said to have been tu-
tored by :) Let not you reyes be evil a-
gainst him, or your hands be heavy upon
his worship, servants, patrimony; Do not
put him off with Turtles and Pigeons,
when you have Stalled Oxen; nor
Females when you have Males in your
Flocks to Sacrifice to him, *But come and
offer up to God your selves, souls and bodies,
which are but your reasonable services to
him.* Take heed of doting on this world;
the greatness whereof hath bird-lime to
clog the wing of Piety; God accounts it
an enemy to him, because it is in a con-
stant profession of enmity against him.
Twas a sad complaint of good Pope A-
drian, *The condition of Popes is miserable,
seeing it was plain, that they could not do
good, though they desired and endeavoured
to do it.* And of Pope Pius the fifth, *When I*

*Natus habuit
praeceptores
præter quercum
& fagos. Vo-
luntarius de
St. Bernardo.*

*Read his Speech
to Encourt and
Heavens his Fa-
miliars. History
council Trent.
p. 14.*

was

Cum essem Religiosus, sperabam bene de salute animæ meæ; Cardinalis factus, exultavi; Pontifex creatus, penè despero. C. Lapide. Comment. in c. 11. Numb. v. 11.

was (said he) a Religious Clerk, I had good hope of my interest in God, being become a Cardinal, I saw cause to fear, God and I were not at a truce; but when I was made Pope, then I almost despaired ever to see God with comfort: So Pope Clement the Eighth was wont to bemoan himself. Let not God have cause to say to your upbraid, *The poor receive the Gospel*, when the Rulers believe not on my Son, but reject the Counsel of God against your selves; Fishermen have left their nets and forsaken all to follow me, when those that have great Possessions think it a hard saying so to command, and resolve not to be guilty of the folly to obey it: Silly women ministered to my Son in his disertion, when the great Counsellors and Doctors were afraid

Sinite, ergo sinite Sapienti, hujus seculi de spiritu sapientia hujus mundi tumentes, alia sapere, & terrâ lingentes sapienter descendere in infernum; vos autem dum foditur peccatori fovea, sicut cepistis stulti facti propter Deum, per stultitiam Dei quod sapientius est omnibus hominibus, duce Christo, humilem apprehendite disciplinam, ascendendi in cælum. Sanctus Bernardus Episc. ad Fratres de monte Dei.

to own him boldly, or to come to him openly; Poverty does often cast a charitable mite into my Treasury, when Plenty and Abundance are close-fisted: Do not, O do not stand upon your terms with God, and dispute your Priviledge till his patience wave you, and you with all your Greatness and Wisdom descend into Hell amongst all that forget God and them-

themselves; But do ye as wise and holy
Souls, stoop to Gods terms, and accept his
conditions, not thinking it below you to
be vile in your own, that you may be
lovely in his eyes, who gave you yours to
see him, and will make them happy in
seeing him after you have served him.
Let not God complain his gifts of gold are
in your Cabinets become dross, and his
Ornaments on your outward Splendour
become Instruments to your inward and
outward Rebellion against him: Remem-
ber that renowned Monarch, who said,
When first I took the Scepter, my Title made
me not forget the Giver; and think him
best worthy your temporal Greatness in
all the emanations of it, who hath prepa-
red for you Mansions with himself. and be
willing to invest his Glory with your
Robes of State, *Who hath provided for you*
the Robes of his Sons righteousness, and in
the glory of that will set you on his Right
hand.

Be not offended, I beseech
you, at this my Address, as if
I wished you to your loss, or
presented with what is be-
neath you to accept; 'Tis no
Pedantry I provoke you to,
but the noblest Act of Divine

Queen Eliz. 2
Speech to the
Parliament.
29. regni.

Multū quidem
meruit de nobis
qui & imme-
ritis dedit se-
ipsum nobis:
Sanct. Bern.
Tract. de dili-
gendo Deo.

Non numero Hispanos, nec ro-
bore Gallos, nec calliditate
Panos, nec artibus Græcos,
sed pietate ac religione, atque
hac una sapientia quod deo-
rum immortalis numine om-
nia regi gubernarique perspe-
ximus; omnes gentes, nationes-
que superavimus. Cic. Orat. de
Auspicio responso.

Ge-

Mican. Basile.
c] 14.

*Hearken ye
this that God
may hearken
to you,*

Generosity and Magnanimity (you can express: Think, O think nothing beneath you that is a service to Him who is far above Principalities and Powers, compared to whom, your Honour is but Baseness, your Riches but Poverty, your Wisdom but Folly, your Power but Weakness, your Duration but Momentaryness. Recall to mind that Great Monarch and Grave Christian, *Who esteemed it the greatest Title and chiefest Glory to be the Defender of the Church, both in its true Faith, and its just Fruitions, equally abhorring Sacrilege and Apostacy.* Is Gods Harvest great? Be ye in what you can the Lords Harvesters, present honest, learned, and pious Clerks to your Livings, and countenance them in their Ministerial Labour; deserve, by sharing with them in the work of mens conversion, to share with them in the reward of Gods Promise: Be the Lords Helpers, who has helped you to be Lords and Gentlemen, the Angels your Equalls are serviceable hereto; O draw not back the shoulder: Is Gods cause in danger? Take courage, and let the Stars be your Prefident, who fought in their order to help the Lord against the Mighty; O be ye not unactive in this Heroicism: Is the life of *Christ* in Humility, Meekness, Purity, Patience,

ence, Obedience, and Constancy, traduced and blasphemed by the Sins and Corruptions of enormous men? Be ye, as was Noah, *Gold glittering in the midst of his ashes mud, bright virtue in a grave of night and death*; partake not with them in their blasphemy and enmity, but live to their confutation, rule to their suppression, extend your selves to their conviction, appear openly to their confront, and let them stand alone till you have brought them off the evil of their wayes, and brought them to submit to the yoke, to lye down at the feet, to come at the call, and run at the command of God in his word, and upon the motions of his Spirit in the Dictates of a well-informed and regular conscience: When you are to resist sins, bear your arms in your eyes, that the pride of not undervaluing your selves may make you abstemious; but when God commands you to duty, carry, with Noble *Bradeas*, your *Armes in your shoes*, trample upon any diversion, any high thought, that exalts it self against the courage and gratitude you owe to him. Shall one brave *Roman* venture to ride armed into the deep Pit, where he, and his horse, and armes, inevitably are swallowed up? And shall another, I mean *Horatius Cocles*, and his two

Com-

*Kadme xgú-
ov óv BoqCo-
sú diaphous
ús cadovra.
Sanct. Basil.
Selencia.
Orat. 5.*

*Liquet ergo &
absque scientia
dignitatem esse
inutilem, &
scientiam abs-
que virtute
damanabilem.
Sanct. Bern.
Tract. de dili-
gendo Deo.*

*Egregios viros
dico, quos è
grige hominum
vulgavum ali-
qua abstraxit
excellencia, &
Dei iustitia,
& sanctitas
insignis, quod
heu nostra æ-
tate peritum
est, vel rei mi-
litaris experi-
entia, ac libe-
rorum copia ve-
rumque notitia
singulares f. cit.
Petrarchi lib.
de Reip. admi-
nistracione.*

Companions, encounter the whole Army of the *Hetrurians*, and keep the pass over the Bridge that led to *Rome*, till the Bridge behind them was cut off, and that done, leapt into *Tyber*, venturing his life in the water, which he had so strenuously hazarded on the Land? Shall these, and such other Chieftains of Fame, dare to bid more for the Breaths and Pens of Men, to be well-spoken and well-written of, as Heroiques and Virtuoso's of Nobility? And dare you express the cowardize not to offer your selves to God, to be the foot-stools of his Throne, the door-keepers of his House, the dancers before his Ark, the Champions of his Battells? O, think not your Right-eyes, your Right-hands, your Parts, your Fortunes, your Relations, or your Honours, too great to venture for him who is the Fountain and Founder of them all, and without whose Support and Providence, they will soon abate: This to do is more additional to your Honours, then Coronets, Stars, Georges, Ermines, Baronies; Then Coats, Quarterings, Titles, Revenues, Allyances, all which are determinable, being the Pensioner of every accident, whenas the reward of well-doing is permanent, and returns the doers everlasting Remembrance; yea, shall enter in

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Heaven a Memoire of well-doing, never to be forgotten or worn out, *For the God you serve therein is mighty in Recompences,* able to preserve the fruit of his Servants from above, and their root from beneath, as to destroy the root and fruit of contrary doers, *Amos 2. 9.* And pittie it will be that ye, who are so rare Masters in the art of captivating Men, should not, with *Phidias*, expresse your excellency and influence for Religion and Piety.

*Dile quam bo-
minibus confi-
ciendis melior.
Quintil. de
Phidia statu-
aria.*

SECT. XXXVI.

Shews, That they should not neglect due politure in their Youth, which gives the Rise to their after-eminency, or the contrary.

Secondly, That they would not neglect due politure in their Infant-youth: For, as every thing hath its season, so hath instruction and accomplishment; The seed is sowed in the ground when the earth is shortest and of best mould, and competently moist; The impression is fixed on the

the Iron or Wax, when they are warm, and most susceptible of the incumbent force. The Twigg is incurvated and plashed to the hedge, when it is young and tractable ; the distorted limb rectified, while it is tender and unfixed in its irregularity : So is youth made any thing while it is a *rasa Tabula*, and has no pre-occupations or restivenesses assumed into, or by ill habit imposed upon it. Therefore as the care of Parents and Guardians, so the duty and willingness of Children and Pupils ought to exercise it self in forwarding and following youth to its utmost improvement, that the Seed and Cyons of institutions may loose no season, towards its growth and flourishing, but may be embellished with, and productive of, something suitable to its time, cost, expectation, possibility.

And this I rather humbly advise to, because however, as the body renews its flesh, and changes it minutes parts, as it passes thorow the conducts of Maturation and increase, answerable whereunto the expressions of the will, understanding, and other souлары powers are ; yet there are gradual rejections of what we children were. To imbrace what we men are, some educational and habitual touches

touches adherent, which seldome or never are fully discharged and drawn from us; against which there is no appositer remedy prescribable, then to narrowly regard youth, and to infuse proper and specific reasoning into it: True principles of Religion sound rules of plain reason; to read well, and well to write, to be thoroughly disciplined in Grammar, and after in Mythology; to intermix with the lufury parts of Learning, Authors religious, Poets and Prose, and them to read to them, as well as prophane ones: to allow them convenient play, without abuse or violence; to train them to manly Exercises, (a) Running, Riding the Great Horse, Fencing, Dancing, Leaping, Wrestling, Tennis, Archery, Vaulting; which, though an Elegant wit, & Grave judgment, terms, but the varnish of the Picture of Gentry, whose substance consists in the Lines and Colours of true Vertue: yet are Courtly things, and to sweeten and allay the choller and rudeness of these by Musique of voice and touch; which (b) Plato suies is contrary to Fortitude, (c) & τολμας γυναικας περὶ ἀνδρα, and renders men compleat in vertue. When thereunto is added the conviction of them, that vice and villany is beneath them; and the nourishment of

Gloriosa est denique scientia literarum quia quod primum est in homine mores purgat, secundum, verborum gratiam subministrat, ita utroque beneficio mirabiliter ornantur eloquentes, Theodor. Rex Var. lib. 2. Ep. 33.
(b) Basilicon Diction, 3 book, p. 185.

BP. Hall.

(b) Lib. 3. de Repub. p. 625.
(c) Plato in Alcibiade.

emulations to do things wise & harmless, is worthy them, whereby the suckers & extravagant expression of youth (which do but impair their present repute, & occasion their after dolour) are rescinded, and they set free from those follies that first take, and then stupifie the mind, and mortifie all that is hayle and savoury in it. I say, these incumbrances removed, the fruit of good nurture, and generous education will fully and seriously appear to compensate the cost and care of those that under God have been fountains of the counsel and defrayers of the charge of it.

*O levitas adolescentie deploranda, nec mirum, si enim deus tibi cursum vite longiorem indufferit, Flebis aetate pro-
 uelior quod amittis impubes, nec eris tunc docu-
 nistendi cum res in eum desolationem venerit ut reformari non possit, Episcop. Rhotomag. Epist. H. 3. Regi Augl. apud Petrum Blesensem. Ep. 33.*

Provided there be such adaptation of the breeding and method of institution to the nature of the person, and end of his designation, as is proper and direct intendency thereunto. For, as no man ever made a Port, but he that steered to it, (unless by impulse of storm, he was above and beyond his hopes miraculously befriended by God, who reserved the glory of his safety for his challenge of praise from such a saved miscarriage, and gaining loss;) so, no Father, no Guardian, can hope to have his child or charge well bred, according to the notion of true breeding; but where he greedily sucks in his institu-

tion,

tion, and retains it, with a resolution to wind himself into the love, practice, and mastery of it, which is the fruit of something occult in nature, depending upon the endowment of God, and annexed to the Genius of it, as its inseparable vehicle to such and such methods of ambition and diligence as leads to those concluded issues, and no other; which being a secret to us, and discoverable only at the time, and in the way of Gods project in us, is served to in education no otherwise then as education is fitted to the acceptation and improvement of emergencies; in the closing with which, as it is fautive to, what is to be eminently subsequent thereto, is the marrow and soul of probable Felicity and Nobility.

For though it be true, that Miracles have heretofore, and further can, if the Principal and Regent of them please, turn stones into bread, and advance ignominy unto Majesty, and by instantaneous qualifying render them not unkingly, but as Regally compleat as if born from Kings, and bred for Government. Yea, and fit the Fishers of the Gospel, by sublimation of their weak and watery Rhetorique, to our spirit those Oracular Philosophers,

Z 2

who

who were looked upon in the world, as so many walking Gods, moving in mens Figures, to reduce their exorbitancies into a resonable regularity, and to beat down the arguments, and flourishes of their Oratory, which did hallucinate and becalm men into a credulity of transport and veneration. Though God, I say did, at the first Exoriciency of the Gospel thus credit his Implantation of Faith and Holiness, which was to subvert all antique settlements, and to disgorge all wonted imbibings; yet the usual and declared way of God, to produce brave persons, is from Neat and Noble education of their Childhoods: Nor is it often seen, that men do prove conspicuous, and praise-worthy, where their Youths have been lax and loose.

Ἐπεὶ γὰρ
ἡ παιδεία
ἔστιν ὡς
ἡ ἀρχὴ τοῦ
κόσμου
καὶ τοῦ
ἑαυτοῦ.
Lib. 4.
de Repub.

And therefore *Plato* prescribes breeding of Learning and Manliness in Youth, to be the only way to make them *μὲν ἄνδρες, Grave and well-poysed souls in age:* For so penetrative is the tincture of youth, that it leavens all the subsequent life with its impressiion, if bad; and gives it a pleafancy, if good: which was not only the opinion of the Garamant Sage to *Alexander*, who told him, *his active Manhood was a spire from that root of Ambition which*

his
convers

his youth had nourished, and his age discovered; but even is the experience of all mankind, who therefrom take the hints of anticipating evill, by prudent means inductive of good: And as they presented the God *Cautius* sacrifices, *that their children might be ingenuous and acute*; and to their *Vagitanus*, that they might be *cheery, and not full of tears*; (they concluding, children given much to weep, destined to misfortune.) So did they indespensably train those that they would have brave Souldiers, & brave Senators, to Learning, as that which must chiefly nourish them in, furnish them for, and carry them to, the reward of great vertues. For Learning, as it is an improvement of the Candle of God in a man, being a kind of natural Divinity, which lets a man into all those varieties of apprehension, utterance, sagacity, policy, conduct, counsel, which bespeaks acceptance, procures assurance, extricates difficulties, prevents surprises, discovers secrets, improves Sciences; so is it that which without diligence to follow, and resolution to obtain, will not be arrived to in any conspicuity. And therefore, O ye Nobles and Gentry, let my counsel be acceptable to you; *Study books, converse with wise men, get understanding*

*Viro enim turbis ac contenti-
onibus enutri-
to, ipsa pro qui-
ete inquietudo
est. Guevara.
lib. 1. c. 35.
ut liberos da-
ret ingeniosos
& acutos.
Crebrum in-
fantia ploratum
adversa mera
fortuna esse
prasagium.
Guevara. l. 1.
c. 11.*

Ne te this.

*Libros plus
quam Saphy-
ros & smarag-
dos claros bo-
buis quibus
Chrisolitorum
magnam copi-
am inesse di-
cebat. Platin.
de Pio 2do.
Pontific. Roman.*

*A Cella enim
sape in calum
ascenditur, vix
autem unquam
à cella in infer-
num descendit-
tur nisi sicut
dicit Psalmista
descendunt in
infernum viven-
tes ne descen-
dant morientes.
Stus. Bernard
lib. de vita so-
litaria. Ad
Fratres de
morte dei.*

*Non fuit So-
crates Patri-
cius, non eques
Romanus, quem
tamen Philo-
sophia non ac-
cepit sed nobi-
lem reddidit.
Senec. ad Luci-
lium.*

*in the Laws of God, and of the Nation; by
humble Christians, valiant Englishmen,
learned Artists, sincere and true-hearted
creatures; and you shall have more ho-
nour in life, and comfort in death, from
these endeavours and acquisitions, than
from those mistaken recreations, and false
delights that are entred upon with trou-
ble, carried on with sin, and ended in sor-
row and infamy. For most true in this Case
is that of St. Bernard, of the Cells of Reli-
gious men, From the Cell men often ascend
up into Heaven, seldom do men descend into
Hell, unless they tast of Hell in their lives.
afflictions, who in their deaths are promised
and prepared for endless joyes. Which is a
notable argument for you not to count
Learning pedantry, and studying of Books
an effemination of courage; since Books
are, as the Noblest representation of An-
tique valour, in the enumeration of their
examples & dijudication of their motives;
so in the excitations of the spirit to that
time and method of action and expression
which is most opportune and seasonable.
Especially since this vertuous Learning was
that which made Socrates, Servius Tullus,
Tullus Hostilius, and others Noble, for blood
they had none, nor came they from Patri-
an Ancestors, or Triumphers adopting them;*
mean

mean & obscure were their parentage, yet so glorious, and esteemed, by their wisdom and vertue did they grow that they were held the wonders of their age, and the patterns of excellent Endowments to all successions of men. For it is not Robes of Purple, nor Mantles of Ermin, nor Georges of Diamonds, nor Spurs of Gold, and Swords keen and well Girt, nor gilt Coaches, many Lacquies, great Mannors, gainfull Offices, Noble Relations, that Make men; in the account of rational and real Heraldry, Noble, and Gentlemen; but the knowledge of God, and themselves, the pious and generous disposition they have to be good; and by being such patterns, to make others good also: To serve mankind by such improvements, as Gods mercy and their time, parts, and accomodation enables them to do; that declares them Noble and Generous. Which that brave Prince, E. 4. of England, well knowing, counselled the Lords whom he left his children with, thus: *I commend and deliver into your government both this Noble Realm and my Natural children, and your Kinsmen; My Children by your diligent oversight, and politique provision to be taught, informed, and instructed, not only in the Sciences Liberal, Vertues Morral, and*

*Quia est autem
re. um huma-
rum adco impe-
ritus, qui hos
consecat nobiles
appellandos
quorum vita
quo turpior fuit
eo citius suorum
Nobilitatem
extinguit. Pla-
tina lib. de ve-
ra Nobilitate.*

*Holinshed
p. 709.*

τὴν μέγαν ἐν
 ἡξυρίαν μὴ
 ἀξιοκρατίαν
 ἢ μὴ ἀξιοκρατίαν,
 ἀφ' ἧς τὰ
 ἀνθρώπων τῶ
 ἀνθρώπων
 τος, ἢ πρὸς
 τὰ μὴ μὴ
 ἔστιν. *Plu-*
tarchus in
Parallelis
 p. 337.

good Literature, but also to be practised in
 Tricks of Martial activity, and diligent
 Exercise of prudent Policy. If you set them
 to Learning, your Governours shall be men
 of knowledge. If you teach them Activity,
 you shall have valiant Captains. If they pra-
 ctise Policy, you shall have politique and
 prudent Rulers. Thus he. And the great
 Attempts and Conquests of Alexander,
Plutarch refers not so much to his Nume-
 rous and Valiant Army; or, to *Perdiccas*
Meleager, *Selencus*, and the other brave
 Commanders, that under him managed
 his Army, as to *Alexanders* Wisdom and
 Learning of Mind and Council; which
 understanding Things, Men, and Times,
 made his Motions and Actions conform to
 them, prosperous and taking. For when
Alexander was dead, then the Army moul-
 dered away, and did nothing splendid;
 for it was only notable when it had him
 its head, who had *Philosophy* for his Rule,
 and *Valour* for his Recreation, & whose asso-
 ciate Vertue with his Arms made him suc-
 cessful. Which brings to my mind that
 passage of *Erasmus*, That those onely are
 Noble, who adorn their minds with Vertue;
 and fill their heads with Learning; and
 while others give Lyons, Eagles, Bulls, Leo-
 pards in their Shields, as Tokens of their
 Nobility

nobility,
 their Bac-
 Excep-
 Festival
 in a gre-
 unexpected
 given to
 and pre-
 yond th
 dique In
 and kno
 ing You
 training
 ality of
 them,
 ing on
 Anvil
 then lo
 ble, c
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 peculi
 fixabi
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ability, they giving the liberal Sciences for
their Badges are truest Noble.

Excepting then the extraordinary and
Festival Providences of God, which are
in a great degree miraculous (whereby
unexpected Successes and Advances are
given to men of no luxuriant natural parts,
and pregnant Mother-wits above and be-
yond the Success of Study, and metho-
dical Institution:) The most undoubted
and known usual way of well-accomplish-
ing Youth to eminent Manhood, is, by
training it up by the novicism and gradu-
ality of Arts to the compleat Science of
them, which omits no moment of follow-
ing on, and labouring at, the Forge and
Anvil of them; because every moment
then lost is either a Precipice irrecovera-
ble, or an Eddy against which he that
bears his head above water, must have the
courage of a Lion, the Industry of an Ant,
the strong wing & lofty flight of an Eagle,
the assiduous and vehement addiction to learn-
ing that a Hen hath to the eggs which she
broods, and would hatch; For God and
Nature have proportioned every punct
and step in the proficiency of time to its
peculiar impression, in which there is a
fixability of every good suitable thereun-
to: and this is the reason why, if the Stock

*Pro nobilibus
quidem habendi sunt omnes
qui studiis libe-
ralibus excolunt
animum, Pingant
alii inclypeis suis
Leones, Aquilas
Taurus &c. plus
habent vera nobilitatis
qui pro insignibus
suis possunt imagines
depingere quos
perdidicerunt artes
liberales. Erasmus
Tractatus de civilitate
morum puerilium.*

be

be planted then, when the Root and Soy are fitted each for other, the Tree not onely thrives, but the fruit it bears is loyal to its kind; and to expect Winter Fruit from Summer Plants, or Summer Fruit from Winter Stocks and Cyons, is to invert Natures Order, and to gather Grapes of Thorns, and Figs of Thistles.

Season therefore is the best express of Wisdom and Success, and the producing the Womb of whatever is hopefull and proveable to Industry, which is wholly lost and bortive, if fail here be either in the time or method of breeding, which the Historian notes in *Robert Vere Earl of Oxford*, and *Duke of Ireland*, 15 R. 2. who dyed at *Lewain* in great anguish of mind and miserable necessity, *Which young Gentleman doubtless was apt to all commendable Exercises and Parts fit for a Nobleman, if in his youth he had been well trained and brought up in necessary Discipline*: They are the words of *Hollingshead* out of the elder Authors.

Let then rude and reasonless men condemn breeding, and suffer their children to exuberate and run out into limitless vanity, in hopes to take them up when they come to Manhood and Discretion; yet my experience tells me, to season them well

well betimes, and to keep them in the knowledge of good, and from acquaintance with evil, is the best way to render their Manhoods grave and gracious; and if they break forth into the frivolous choices of youth, which are skittish and insolid, the reserve of hope must be in Gods grace manifested in their clearer sky of reason, the purity whereof, if it wholly shame not vice out of appearance, yet will so eclipse and disparage it, that it shall have little to brave with, but its impudence; which is so much the harder to be eradicated, by how much the deeper it is soyled, and the stronger it is fixed, which makes me plead for *Solomons* Precept, as Gospel in this case, *Teach a Child in the trade of his youth, and he will not depart from it in his age.*

Consider this, *O ye Nobles and Gentry of England*, and postpone all other things to the breeding of your Children, who being your selves in the exemplification of time, render you to have been what they really are: For, men will hardly believe Parents noble in Blood, and virtuous in Mind, who bring into the world children fit and possible to be such successive, and yet neglect them in the conduct of them to be such: Nor did brave Men of old care much what
be-

*Si mei similes
erant nulla in-
digerent com-
mendatione, su-
secum nolo filios
Socratis dicantur,
non enim
merentes*

became of their Sonnes, if they in their minds degenerated from them. Famous in that reply of *Socrates* to his Wife, who asked him dying, whom he would bequeath his sons to be bred by, replied, *To no body; For if they be like me, they'l need no care of any mans, nor any mans commendations: If they be not, I would not have them known, or said to be my sons.* Better Honour Houses, and Mannor Seats Fall; better Parks of Deere, and Breeds of Horses; better Rents of Land, and Royalties over Estates, abate, then Children, the Heirs of them be not bred, or not well bred. A Nobleman or Gentleman, without Noble Parts, & Noble Vertues, is like a glorious George on Hors-back, in a Signe; or a Battel bravely fought, in a Map; like a Lyon, in Gingerbread; or the Sea, insculped on a Cockle-shel. Better be a brave minded Vallet, then a poor spirited Noble or Gentleman; and more comely is it to know Arms, and Letters, then to shake the Elbow, or sport with a Mistris; Generous recreations do whet the Industry of Vertue, to cope with toyl to gain her excellence: but sordid pleasures do imbell the mind, and weaken the activity in any course of Honour and Grandeur. I can allow Greatness as much scope as is by

*Μεγαλοψυ-
χία τὸ εἶναι
πρὸς πλεονε-
κίαν. De-
mocrītus
apud Stoba-
um. Serm.
254.*

by Cano
out the
Ballast
Want t
Masculin
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noble m
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fame,
So we
Agripp
Attilin
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or bur

Canon theirs to take, or mans to give;
 out the Vessel that is all Sailes, and no
 ballast, will soon run a ground or sink.
 Want then what will, Good breeding, to
 Masculine and Christian vertues must not,
 nature will some times abate some grains
 and ounces of the precious part of man;
 but Education must be the supplement,
 and if possible the improvement of what-
 soever is tending to Noble conclusions:
 for if Study and Arts be for poor and un-
 noble mens sons, then affairs of State, and
 places in Judgment, &c. are for them also;
 When men of more countrey concerns
 may intend their Hawkes and Hounds,
 not only as recreation, (which the wisest
 and learnedest of men in some degrees
 practise, and in more degrees allow) but
 as the only or chief noble perquisite,
 which is contray to the sence, & those wise,
 learned, and Noble Gentlemens practice
 they must not presume: For men may
 properly, and according to the rule of
 Fame, be Noble, without great Fortunes.
 So were many of the Romans, *Menenius*
Agrippa, *Valerius Publicola*, *Concinnatus*
Attilius Seranus, and others, who were so
 far from having Noblemens Fortunes, that
 they had harly enough to feed them alive,
 or bury them dead; Yet were they great
 men

*Sine cupiditate
 natura
 nos genuit, sine
 timore sine sus-
 pitione. Falsa
 opinione imbuti
 summum ma-
 lum paupertatem
 existimamus
 quod nos
 putarunt Ro-
 mani illi ve-
 tere. Plinius
 lib. de vera no-
 bilitate.*

in their time, and in the respect of the
victorious Nation. But without Vertue and
Courage, no man, how well born, how well
Fortuned soever, was or can be accounted
really Noble. Which digression I make, to
alleviate the prejudice that Learning is pe-
dagogique, & to be bookish is to become
a sot. Of which sort of sots, I wish to God
more of the Nobility and Gentry were.
Though I must own, to the Glory of God
and Honour of our Nation, I think the
English Nobility and Gentry are now
learned as ever in any Age they have
been; and as the Nobility and Gentry of
any other Nation is. And such as so are,
am sure, will conclude with me, that such
they have been made by good Education,
and provident care of their Youth.

SECT. XXXVIII.

*That the Nobles and Gentry of England
would affect no Travail abroad, till
they be capable rightly and religiously
to improve it.*

III. **M**Y third humble offer to the No-
bles & Gentry of England is, That
they would affect no Travaile abroad till
they

of the they be capable rightly and religiously to
 virtue and improve it: For though I should grant that
 how well Travail, as it is the opportunity to see seve-
 accounted Persons, Places, Fashions, is an addition
 make, in Youths experiences; & in the variety of
 ing is possible entertainment, gives a keenness to their
 become invention and Enquiry; and therefrom
 to God suggests matter of Ponder and Disquisi-
 y were tion; which yet the Spaniard, a wise peo-
 of God ple gain at home, as the brave old English
 think the were also wont, when tho they were not
 now a contempt in their carriages, and gay in their
 ey have humours; yet were as wise in their Laws,
 entry of stedfast in their words, as stout in their
 so are, minds, as devout in their actions, no dispa-
 that such tagement to us, as we now are. Suppose I
 ucation should grant it, yet thence would it not
 follow, that Youth very young is fit for
 Travail. For Travail being in them the
 gratification of the visual sense (whose trea-
 chery is often mortiferous,) is not at all
 complete to a Gentleman, till it be dire-
 cted and limited by souly prudence, and
 a spirit of discerning; which few Children
 have in any tolerable degree proportion-
 ate to the danger of miscarriage upon the
 absence of it; nor men till they have pas-
 sed 24. years of their life, (Prodigies and
 Miracles of manhood excepted.) When
 though their tongues are less plyant to
 learn

Legge Petrarch.
Ep. 12. lib. Ep.
sine Titulo.

learn Language, (the keenness of childish imitation, being something blunted and dis-edged.) Yet is their judgment more mature and generall then sooner it can be ordinarily expected to be: for the vigour of the soul, like the strength of the body, is advanced by gradualls, till it be at its vertex; and then it also descends and winds off: And if so, as to send them too old men, is to expect but winter fruits: so to send them to young, is to receive from them no account worthy their charge and hazzard. For, not the situation, not the soyl, not the Cities, not the Ports, are so much the intendment of beneficial Travaile, as to read their untranslated Authors, consider their Government, and Laws, visit their Universities, and Buildings of note, discourse with their Statists, understand the Art of their Manufactures, and Improvement of their Land: To learn their Martial Discipline, and Mechanique thrifts: These, and the like designs, which all Foreigners have upon us in their Travaile hither, are or ought to be the intents of Foreign Travaile. These are the *Hellens* in the eyes of discreet *Athenians*; these are the golden Fleeces that such *Jasons* venture for to our *Colchis*: Whereas we Englishmen must so soon as our Noble

strip-

Adverte feliciter ite modevabile sit iter vestrum quale decet esse qui laborant pro salute cunctorum Theoric Rex Gepidia ad Gallias designali Par. Cassium lib. ep. 11.

striplings are out of their Coats ; away with them abroad , with a Tutor perhaps careless, or poysoned in principle ; Then his Genios must be the *Æquator* of theirs, and they must be, and must not be, what he will 'have them ; and while they are so Foreigniz'd, that there is nothing English left in them , then they are thought compleat and fit to return, when perhaps they have attained no more to the stability of their mind , in after Vertue , and generous Bravery , then to Court a Mistress, wear a Feather, Swear, Raunt, Game, and do every thing that is their stain and defamation. The not only Tincture, but Grain-dye thereof, never departs them to their death ; but their light, rude, lewd Youth continues to, and determines in a wavering, passionate and diseased Old Age.

Therefore I am first for home-breeding, in Universities, and Inns of Court, which are Courtly Academies , and profitable Hostelryes of Generous Youth : wherein, besides the Patrial Lawſ, (which to study, and be versed in, concerns Noblemen and Gentlemen above others , as they have great Estates , and great trusts in Government ; in which ignorance of the Lawes will not well set them off :) There is no

A a

kind

Quisquis presentem statum Civitatis commutari nō vult, & civis & vir bonus est, itaque qui contrarium vult, procul dubio malus, nec civium nec viri bonorum nomine dignus aut consortio. Petrarcha lib. de Repub. opt. Administrat.

In my Commentary on Fortescue, de Laudibus legum Angliae, printed An. 1663.

The Royal Society at Gresham-Colledge.

Ama quæso claustrum & abscinde ab animo desiderium exeundi si paradisus in hac vita presenti est, vel in claustro est vel in scholis quicquid extra hæc duo sunt, plenum est anxietate inquietudine, amaritudine, Formidine, sollicitudine & dolore. Pet. E. sc. Ep 13.

kind of Learning but may be imparted to them, by Masters proper and neer: Nor are there any manly Exercises, but there also are gainable (the Institution of those Societies being in order to those Concomitants accomplishments as well as to the study of the Lawes, as * elsewhere I have discourf.) Yea, there is now a Society (a) Incorporated by our gracious Sovereign, (the Learning and Worth of Many in which, is much the glory of this Nation,) that promises no small contribution to the Englishmans compleatness. This I hope the Nation will take notice of, as a further encouragement to our Great mens institution at Home, which I think the probablest means to keep them in heart and deed true Englishmen. For the less Youth knows of the levity, liberty, shifts, prophaneness, atheism, subtilty, and lubricity of other Nations, the more are they probable to be solid, circumspect, plain, devout, pious, modest. The better Governours, Husbands, Parents, Masters, Friends, Landlords, Debtors they prove. And I wish it were considered, whether the bad men, bad husbands, and loose Protestants that our Nation abounds with be not more the consequence of young breeding abroad, then of bad wives, or bad company at home.

But

But if Travail must be (and it may be without danger, and with good profit; if Gods grace bless it, and prudent conduct accompany it) then I wish neerer Plato's age might be regarded as the best season, that is, Towards 40. years of age, and not then for common persons, but for such only as are publique; such as Spies, Ambassadors, Heralds, and such as may there lie, on purpose at their return to breed up others to the knowledge of what is good, and useful in Travaile. For when the Judgment is ballasted in point of Religion, and they are settled well in the belief of our Reformed Truths, which are but the declarations of Catholique credens; there will be less danger of their seduction; which has long time been the project of the Romish Factors, whose practice it is to captivate novices, and them to place beyond the Seas, in such Convents and Trains as are apt for them, (of which they make such a Trade, that the late Learned, Holy, and Eloquent Bishop of Norwich, (whom I must to all the world own, to be the first provoker of me to compose and write, my Virgin penn being the Pedisequa of his devout Meditations. He, I say, has observed it long agoe, That one of those Factors for Transfretation of our English youth,

Πρώτον μὲν
νεωτέρω ἢ τῷ
πλῆταρχον ἢ
μὴ ἐξίσιν
ἀποδιδμῶν.
Plato lib. 12.
de Legibus.
p. 988. Edit
Ficini.

Incomparable
Ep. Hall, Fa-
ther to to the
now Reverend
Bp. of Chester.
See his Quo
vada, p. 641.

Dr. Fuller
Holy State, lib.
2. c. 4.

*hath been observed to carry over six several charges in one year:) and then, children, naturally taken with toys and outsidies, (which are pleasing Hogoe's in the Romish Ollio's;) are apt to be captivated by them beyond the solid Reason, Scripture authority, or the pious lives and deaths of the professors of Popish Religion, So true is that of a learned and witty Doctor, now with God, *They that goe over Maids for their Religion, will be ravished at the sight of the first Popish Church they enter into: but if first thou (saith he) be well-grounded, their fooleries shall rivet thy Faith the faster, and Travail shall give thee Confirmation in that Baptism thou didst receive at home.* So he. Yea, I am confirmed in the belief that the Statute, 1 Jacob. 4. 3 Jacob 5, 3 Car. 2. all which were inhibitive of sending children beyond the Seas, to be Popishly bred; are cleanly avoyded and fairly eluded by this pretence of Travail for breeding. Nor shall there need to be any more favour done to Popery, then what the fashion and common inclination of persons of quality have to their childrens Travaile, gives it. Which I wish the wise and great men would look upon as the In-let to the first neglect, then disesteem, and lastly subver-*

subversion of our Church and Religion.
 To Travaile also, when ever entred
 upon, I wish settlement in Morrals: For if
 the Reines be laid on the neck of Youth,
 which is unbroken, and not brought to
 handiness by good manage, how apt is
 youth to miscarry in its choyce, way,
 conclusion? I love when men make re-
 solutions to build their Travailes (with
 Gods help) as the sons of *Seth*, by *Jose-*
phus are said to leave their love to Learning
 and succession) on pillars of brick and
 stone, that withstand fire and water, the
 impetuosity of lust, and the submerision of
 Multitudes, which like waters are hurri-
 ed this way and that way, as the impul-
 ses and breaths of greatness drive them,
 what men of Fortune and Fashion on tra-
 vaile do, that they'l do also, be it never
 so dissolute and desperate. My suffrage
 accompanies them, who bring their pra-
 ctice to the rule of pure nature and
 improved piety; who fear the defama-
 tion, and abhor the turpitude of irregu-
 larity, though it be back'd by Greatness;
 foreseeing the fatal setting of those see-
 ming Sun-shines in a night and cloud of
 dis-lustre. Let the Nobles of the Isle of
Somabarr in *East-India* glory in the brand
 of a red hot Iron on their faces, in testi-

*Αποτίμας
 ἐν γυμνασίῳ
 τὰ ἐν γυμνασίῳ.
 Antiquita-
 tum Indice.
 lib. 1. c. 3.*

*Sir John Men-
 ders Travaile.*

A a 3 mony

mony of their Honour ; and other our Gallants of Christendom bring the testimony of their Veneral Valour in the loss of a Nose, or in some other visible deformity ; let them pride in the sin and shame of their travailes ; they shall be the *true Nobles and Gentlemen* in my Calendar *who keep themselves unspotted from the world* ; who are free from the just Tax of prophane, prodigal, proud, absurd, effeminate, light, sordid : from which vices, whoever preserves himself in travaile, must needs be favoured by God in the restraint of his grace, & be applauded for faithful to himself, in a latitude of careful and diligent circumspection : for he that will not experiment the vices of sense, must almost not touch, not taste, not handle ; it is very difficult to forbear to be bad, where one is not afraid to be any thing beneath good : nor will he ever be the faithful steward of Gods restraining grace, as Mr. *Ascham* was, *who delights to stay in Italy above nine daies ; wherein (as his words are) in one City, Venice, he saw more liberty to sin, then in London he ever heard of in nine years. Therefore Wisdom avoyds Travaile to early, the very goodness of which is either Impiety or Superstition.* Nor will any man be convinced

*Preface to his
Schoolmaster.*

*Holy Bish. Hall
Quo vadis p.
641.*

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vinced of the danger of a long Elope-
ment, but he that has found the bitter
lawce of those adulterate mixtures, and
vicious captivations that associate care-
less travaile : If Seignior *Scipioni* was a
wise man (whom Sir *Henry Wotton*, none
of the lowest rate men, consulted as an
Oracle) how he should best and safest
travaile to *Rome*, answered, *Your thought*
close, and your countenance loose, will goe
safely over the whole world. If this be, as
undoubtedly it is, good counsel, then
youths that look at random, and talk
what comes uppermost, which wise men
refrain, are not expectable to travaile, but
in danger : For experience and years
make the fairest Sculptures by being pur-
gations of superfluities ; and since *England*
has ever been accounted Gods Kingdom,
I wish from my heart the Nobles and Gen-
try of *England* would, in this sense, seek
this Kingdom of God, and the righteous-
ness thereof, by breeding their sons more
in the knowledge and love of it, and not
seek other foreine things to be added
to them, without which, I dare say, a true
Englishman is more Englishly compleat.

*I pensieri stret-
ti, & il viso
sciolto.*

*Sir Henry Wot-
ton. Elements
Architect. p.
396.*

Consider this

SECT. XXXIX.

That the Great men of England would study most, and affect best, the Laws, Customs and Usages of England.

FOURTHLY, I humbly offer to the Great men of *England*, that they would study most, and affect best, the Laws, Customs, and Usages of their own Countrey; which I (under favour) take to be a great piece of wisdom in them: For since it is natural for ever man to love his own, and the innate Interest of propriety calls for the great shares of kindness and benevolence, *England* being the natural and native ayre of Englishmen, and the very relation there-to devolving a kind of property in it, to every child of it; why should they who have not only Titular, but Solid and Fortunate superadded right to it, not above all love, delight, praise God for it, and contest with all animosity, for the honour and compleatness of it? I see no reason but they should; and wherein they fail they are unnatural: And if so, why are we so covetous to see forrein parts, when we

fit

still and desire not to Travaile in our own Country, where as much curiosity and delight of nature is? Why are we studious of Foreine Laws, and neglect to know our own, by which our Fortunes, Names, Children, Lives, must stand or fall? Why do we admire the Rarities of *France*, *Spain*, *Italy*, and the East, when we have as much Variety and wonder in *Britain*, as elsewhere; or as needs to entertain our Enquiry? why should our neighbours give us the Standard of breeding, and the mode of Fashion, who never could give us Laws, or be Masters of the Seas above us.

Let Nobles and Gentlemen take their latitude, and use their pleasures, in Fashions, and Carriage, I am not so bold to offer a rule for my betters, equals, or any; nor do I think these things are under any prescript, but that of comeliness and convenience; yet I confess, had I my option, I would pray a discard of all Exotique trifles, as pestilent to the Religion, Gravity, Veracity, Hospitality, & common good of *England*: Let other Nations habit, live, & do as they think good; nothing is in my apprehension so commendable in an Englishman, as to love and prefer English Laws, Usages, Customs, and Fashions, above

King James
Speech Star-
chamber 1616.
p. 567. of his
Works.

bove Forcine ones. 'Twas a brave re-
solve of the Peers in H. 3^{ds} time, *Nu-
lumus mutare leges anglie & consuetudi-
nes hactenus usitatas.* And it will be
no less English and renowned for the
Peers and Commons ever so to say; for if
the wisdom of our Ancestors be attribu-
ted to, as in duty we ought to return
to their excellent merit, (We being by
the Conscience and Concession of our
Kings, upon the advice and petition of
the Lords and Commons his Subjects, all
Englishmen, left a free and happy people.)
The admiration of their settled Laws, (ad-
ded to by loyall succession of Laws to
them; together with the laudable and
convenient Customes and Usages annexed
thereunto,) will not onely be our duty,
but those Laws be highly honoured by us.
For though it sometimes falls out, that
time meliorates and experience continues
things more thriftily, and to greater ad-
vantage, then Antiquity arrived at, or did
discover; yet it being hard to use mode-
ration, and not often seen the lear-
ning of travaile, to chuse upon judgment
but humour, I am for that retention of
respect to the native English rules and
practices, which time rather then men has
Endenizend, yea Naturalized; which be-
cause

because education abroad does divert men mostly from, my quarrel to that humour is more just, and my counsel to the contrary I hope less to be excepted for the against.

Let the world judge how use and converse does alter and winn upon the nature of men, and what Polypusses they are to custom and how neer neighbourhood it is to sameness; and how much requested things foreine are to our Gallants that have young & long lived abroad; and they will confess, the things of *England* will need an Advocate; for by reason of this, it is that Dyet, Clothes, Coaches, Toys, yea even every thing is (by many) thought the worse for being English; which is the reason that we may wel be accounted Christendoms Scepticks, who seek books & trash abroad, when there is plenty and bread enough in our fathers house; and by a ludibrious desultoriness, patch up our dainties of minute severalties extraneously collected; such linsy-woolsey minds we have, that if the warp be English, the woof must be Foreine, so undeighted we are to be all English.

This Tetter began to prick, and burn in H. 8. his daies, when certain Gentlemen of the then Bedchamber, who had in

France

Notified.
p. 850.

*Omnes quippe
boni viri hujus
regionis jam
olim sunt mor-
tui, & in his
monumentis
sepulti M. An-
tonim. Philo-
soph. Epist. ad
Pollionem.
Guevar. Horol.
Princip. lib. 1.*

France been very pleasant with the then French King, riding disguised thorow Paris, and throwing things in merriment at the peoples heads, thought to play the like tricks here: they therefore habited *a la mode*, and behaving themselves too unlike Englishmen, and uttering words of disgrace to the States of England, the Kings Council took notice of, and represented it, to the King, desiring they might be discountenanced, and for their fantastical insolence exofficed; which they were, and banished the Court, and four sad and ancient Knights put into their places. This I the rather mention, because the English gravity and sobriety is now almost derided out of use and credit, and men seem afraid to be accounted weighty and serious; the levity of young men garb, discourse, pleasure, dyet, having disseised gravity even in men of age; so that, if enquiry should be made, as once the Roman Cenfor did of the Citizen of Nola, where the good and grave Citizens of Nola were; the Enquirer must be carried as he was to the Graves of the old Citizens: the men of counsel and valour that were *per tout* English in their words and works, being now in their Monuments, and in their ashes; for an old English Noble-

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Noble-man or Gentleman was wont to be
Habit grave, but rich; in attendants ma-
ny, and orderly; of his word true and no-
ble; in his house free and sober; a good Sub-
ject to his Prince, a good Husband to his
Wife, a kind Father to his Children, a noble
Master to his Servants, a Royal Lord to his
Tenants and Neighbours, an orderly Liver, a
strict Justicer, a true Patriot, a good Chri-
stian; at home honoured, abroad admired;
faisful to his trust, resolute in his Enter-
prises, provident in his affairs: in short, the
wisdom of our Ancestors is concludable from
this, That they contrived Good Laws, Fa-
voured Religion, Nourished Trade, Advan-
ced Manufacture and Husbandry, Maintai-
ned Peace at Home, and Reputation abroad;
Gave Rules to other people, but Took none
from them. And were not these brave
 Englishmen? and ought they not to be
 patterns and praises?

Truly, let me speak plain truth, these
 last thirty years has so altered our temper
 in *England*, that it is rare to finde that
 cordiality, and sincere goodness in any
 one, that generally was the Genius of
England, and of the plurality of persons
 in it; Atheism has subverted Religion,
 Craft Plain-dealing, Pride Charity, Com-
 plement Friendship, Gain Civil honesty,
 Plea-

I hope I
 have not er-
 red in this
 Character
 of an old
 English No-
 ble or Gen-
 tle-man.

Ita me, mi Pol-
lio, Dii ament
immortales, ita
manum in bellis
Mavris meam
regat, ut qui
nostro auro ha-
betur moribus
emendatissimus
vix cum illius
saeculi dissolu-
tissimo confe-
rendus est. M.
Anton. Philos.
Epist. ad Pol-
lionem.

*Non est locus ut
desceam, atque
exerceat ludi-
bria hac habi-
tuum externo-
rum, quos vobis
ab externis
mundi finibus
suribunda atas
intulit, sed Dii
hominesq; malè
oderint has
belluas humana
effigie. Petrarch*

Pleasure, Frugality, Pomp, Moderation we are all now in a career, driving by excess to the displeasure of God, and ruin of one of another.

But God, I hope, and our Governours will give ere-long a check to this Gangrene, when things so long disordering are once reduced, as they are now hopefully in a Method to be: And when the Nobles and Gentry of *England* have well considered the Fitness of our Municipal Lawes, the Purity of our settled Religion, the Convenience of our general and topique Customs, the Consequence of our Usages, the natural Temper and the Assistance of the Elements to the primarizing of an Englishman compared to the men of other Nations; (though all most worthy and as suitable to their Countries, as ours are for our Island:) When, I say, this has been well-commended to us by good Lawes of Advance to every thing Native, as is in a great measure likely to be, I hope there will be conceived less reason to sharpen our Goads abroad, when we have such Forges at home, or to think our Youth unpolished, if bred not abroad, but at home: Surely this conceit of forein things, in prejudice to native ones, is either a sign of envy or pusillanimity, which *England*

not wont to deserve to be charged
with; for there is no vanity in request
with us, but (saith a holy Saint of our
Church) *We have learned from abroad, and*
in virtue that we were famous for, but we
have parted with in exchange for foreign
vanities; So that, I trust, my humble and
fidelity weale to my Country in this Head,
of commending the Love of Native Laws,
and native Customs, will not be superflu-
ous and rejected; or have the fate of the
Roman Law, which, though necessary, and
approved by *Cato* to be continued in obvi-
ousness to very audacious mischiefs, yet
was by *Valerius* the Tribune opposed, and
in favour to his Party abrogated. I wish
my Reason and Pen had the Sovereignty
of the Stone, Prince *Choresky's* Wife in a
diamond, given her by the Prince, when a Ser-
vant to her, had, which, clapped to the eyes
of one blind, restored sight, and to the
ears of one deaf, restored hearing: But if
that I have wrote upon this Head be not
inevalent, I wish our Gallants would at-
tend that which methinks their Ancestors
were in their cares in the words of *Aeneas*
Scævianus.

Bishop Hall of
Norwich. *Quo*
vadis. Sect.
21. p. 654.

Matrone nulla
nec autoritate
nec verecundia
nec imperio vi-
rorum continen-
ti limine pote-
rant. Livius.

Turkish History
p. 1366. 1367.

(*bozem* :

Et, Puer, virtutem ex me, verumque la-
facito, mox cum matura adoleverit aetas,
Sis

Sis memor, & te animo repetentem exten-
platuorum;

Et Pater Æneas, & avunculus extitit Hector

Which I thus English.

Child, if thou wilt mine Heir in virtue be
Labour of mind and body, learn from me
So shall thine age "gainst warping vice pre-
scribe,

Thine ear be deaf, unto deboy'stures bribe
Son to Æneas, Hector's Nephew, these
Brave actions move to, in despite of ease

SECT. XL.

Presents avoidance of unmeet Love, and
unequal disparaging Marriages, and
noble part of Virtue and Wisdom in
Noble or Gentleman.

Fifthly, That they would not debase
themselves by vulgar Loves or vulgar
Marriages; that is, neither by sordid and
lustfull Addresses to pitifull Persons be-
fore, or by rash unlasting and unequal
loves in their Marriages: the former of
these is well to be cautioned against, be-
cause

cause this effeminate hurry is the common Precipice and plague of Youth, whose curiosity is so keen, and whose fire so intent, that it enters upon its desired gratification, as the *Horse doth into the Battel*, with more courage then consideration: whence arise not onely the minds and bodies devirgination, but a disposition to that folly, which once actuated, becomes customary, and then natural, and in a sort necessary; the Piety and Prudence of Manhood lying more in timely anticipation whereof; then hopes of discarding it, when admitted, shews the flattering and insinuating nature of this Pregustation, the sensual charms whereof being in possession, puts all rightfuller claims to Entry *in hazzard*, and nourishes a lurking adversary in the very Bowells: For, as it is a true rule, *Ignoti nulla cupido*, what the mind knows not sinful, it covets not sinfully; so what it through corruption finds correspondent to its sensuality, that it sensually lingers after to enjoy and improve. And therefore it is a great blessing of God to enter upon Marriage unspotted, that is, ignorant of any prefriution to it, (because then curiosity has no tast of what is alien to its own, nor is tempted to undervalue what it has for the propriety and frequency of its ac-

B b

cession

Πῦ μὲν γὰρ ἑ-
ρῶς παρ' ἡγ-
νοί τ' αὖ δὲ
καὶ πρὸς ἡ
ἐπὶ νομίμον
ἀνδρὸς καὶ
γυναῖκος ὁμι-
λίαν. *Muso-*
nians in lib.
an Philoso-
phiam impe-
diunt nuptia.
apud Stobe-
um. Serm.
186.

Τὰς μὲν γὰρ
ἐλαίας ἰδούσας
ἔνεκα ἡχοῦ-
ται παλαῖας,
τὴν καὶ ἡμῶν
ἐκείνην διαπνέου-
σαν σωματικῶ-
τας δὲ γυναί-
κας τὴν παιδο-
ποιήσας γυναι-
κας καὶ τῶν ἡ-
δονούλων κα-
ταστρέφουσιν.
In Oratione
contra Ne-
eram.

cession to it ; whereas, when there have been full and free fruitions before, the Matrimonial ones are mostly undervalued ;) so great an antipathy is there in our natures to virtue, that we prize those enjoyments least that are most lawfully our own, and those most that are suffurated and come with the curse of God and men to their enhancers.

As therefore Prevention of greater Thefts is done by checking and reproaching the injury and iniquity of a pin and a penny ; so the way to avoid the most wasting and scandalous effects of lust, is to avoid those persons and occasions that are Contributors and Accessaries thereunto : which *Demosthenes* notably remembers men of, when he tells men, *That common Wenches are taken onely to satisfy Lust, Concubines kept for health and convenience, but Wives are honoured with the production of Children and the Government of the House.* Whereupon for great young Persons, to paddle with Servants, Landresses, Curtizans, mean, mercenary Dames, who set themselves in the way to tempt, and set themselves out with all advantages, to lead aside their amorous Tempers ; or for Persons of Honour and Quality in their ages to be transported with mean and

vulgar

vulgar dotages, set upon objects more remedies than incentives to a just and manly love, is to be trecherous to their Wisdoms, Honours, Self-command, Judgment, and to all that ought to be dear to them, which depend upon the good or bad of this their Carriage. And often it is seen that what Lust commences, Cruelty determines; so did *Irene's* conclusion confirm *Mahomet's* lust to her: For he so doted on that beautiful *Greek*, that he left all his care of the Commonwealth to court her, and had almost lost all his Acquisitions by his amorous negligence, which *Mustapha Bassa* perceiving, and being dear to, and faithfully beloved by him, gravely remonstrated to him; He kindly accepted of the reproof, and commanded *Mustapha* to summon together all the Commanders of his Army, before whom he would quit himself of the effeminacy charged upon him: Before them he brought *Irene*, and asked which of them would not be taken with such a Beauty? All consented to the efficacy of the Transport: after all, to shew his Ottoman Courage or rather Cruelty, he drew his Falchion, and at one blow strook off her head.

The History
p. 351.

But the main Caution that is in debasement to be needed, is in point of Marri-

*unde melius
nobilitatis col-
legam quari-
mus, quam de
vena nobilium,
qui se promit-
tunt abhorre-
re in tribus quam
refugit sangui-
ne vilitatem.
Cassiod. Var.
Ep. 12. lib. 1.*

*Basilicon Do-
mon. 2 Book
p. 172.*

*Τὸ κατὰ
αὐτὸν ἴλα-
Laertius
lib. 1.
Par pari
jungatur con-
junctum quicquid
impar dissidet.
Reg. Juris.*

age; for Marriage being the *Scraglio* of life, out of which all the furtherances to succession are transmitted; the condition and humour, and so the good or evil fortune of Posterity is probable to be such as the choice good or ill of the wife, is: nor is there any action of life which denominates prudence and magnanimity truer, and less fallible, then Marriage doth; which was the reason that *Theodoric the Gottish King* (a wise man) writing to his Friend, sayes thus, *Whence is it likely to find a Noble Associate but from Noble Stocks and birth of Honour, who hold themselves bound from that baseness of action which they abhor in the dignity of their degree and quality as beneath it; and King James of blessed and pious memory hath posited the truth of this, If a man marry basely beneath his rank, he will ever be the less accounted of thereafter; whereupon it was ever the counsel of wisdom to avoid debasing, by entring upon equal Marriages which Pittachus, being asked by one, whether he should marry a rich, or a suitable Wife? answered, by turning the Inquirer to the Boyes then at play, and the Cry that was from them to each other, which was Take thou thy like, which the Civilians accord to in their rule, Like to like do well in Marriage.*

Mar

marriage; for whatsoever is unlike, discords.
 And this our Law commends as necessary;
 and thereupon *Magna Charta*, c. 6. & 20,
 H. 3. c. 6. Command Wards, who are usually
 men of great Blood and Estates, shall be
 married without disparagement. That
 is, not to people beneath them, *villano*
in Burgensi, or to others unmeet for them,
 as Sir *Edward Cooke* enlarges upon it: for
 marriage be the merry age of persons
 that are willingly, and with a vertuous
 sincerity of condition and humour brought
 into that Estate, then to be defeated of
 their aim, makes the Estate marriage, the
 mine of all content, and the depth of mi-
 sery. For as a Glas set out with Gold and
 Pearls avails nothing, unless it represent
 true likeness. So saies *Plutarch*, is there
 comfort in marriage, if there be not a
 likeness of conversation and concord of Hu-
 mour. For marriage, in *Philo's* words, is a
 kind of pitch'd field, wherein the soul and
 reason of man musters up its vertues, to op-
 pose their contrary Vices, in it Prudence op-
 poses Folly, Constancy Wavering, Frugality
 Luxury, Fortitude Rashness and Fear. And
 to these Noble designs there ought
 to be care preceding.

I know it is often seen, that as men of
 great parts, spirits, and forecast, do err in

Stat. Merton.
c. 6. Instit. upon
Littleton
Sec. 107. p.
80, 81.

Τὸν ὁμοίον
 βίον καὶ συμ-
 φωνῶν τὸ ἦθος
Plutarchus
in Nuptial
præceptis.

Ἀλλ' οὐκ ἔστι
 ψυχῇ πύρρα
 διαδραμὴν φρο-
 νήσιν ἀλλοτρί-
 ον καὶ παν.
 ὑψηλὰν ἐλευ-
 νον σωφρο-
 σύνην δὲ αἰσ-
 τίαν καὶ φειδω-
 λίαν, ἀνδρείαν
 δὲ θρασύτητα
 καὶ ἀνλλίαν καὶ
 ταῖς ἀλλοαῖς
 ἀρεταῖς τὰς
 ἀντιθέτους

κακίας Philo
lib. de Pra-
miis & pe-
nis p. 918.

*Perit judicium
cum res transi
in offitium.
Scholastic.
Surius in Com
mentarium re
rum gestarum
ad Annum
1539.*

point of Conduct, as did the Emperour Charles the fifth, who, notwithstanding Francis the first of France, his disgrace at Pavia, and his imprisonment in Spain, would pass thorough France to Flanders upon a safe conduct of King Francis, and H.3. of France, when he slew the Cardinal of Guesè, beloved of the Nobility and Commons, having neither Money, Army, nor strong place after to make good the fact. I say, as men of great parts often are over-ruled by providence or discovery or punishment to over-shoot themselves in other affaires. So in the great affaires of marriage, in which passion is an ill guide, and men conducted to love by the fire of youth contracted in the burning-glass of the eye, and thence intending it self in the action formed according to the engaged mind. Idea, may be deceived into a captivity to an unmeet object; and yet in all other actions be prudent. Yet because this is the Master-choyce of life, and is influential on all the after-actions and degrees of a mans condition: No man retains a good reputation, that degenerates in this from the merit of advice and prudent; not that any man can avoid what is concluded by God to be his por

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tion : nor is the force of resolution and
caution vigorous enough to dispel the
impdependencies of Fate, which is (according
to nature) as inseparable from the subject it
attends, as the effect is from the cause. But
then men are causal of their own woe,
and detractive from their wel-doing and
happy enjoying, when they delight to be
solely privy to their actions, and refrag-
ate all counsel, which is better from a
stranger than their engaged selves, whose
judgement is drowned in their resolved
pertinacy ; so true is that of *Tertullian*, in
this case, which he uttered in another
sense, *No man can be built up by that which
is his ruin, nor enlightned by that which is
his Eclipse.* And yet so great is the sedu-
ction of man, and so stone-blind his error,
that he is less curious and advised in this,
that is the great secret and sacred concern
of his life and well-doing, then he is in
trivial matters, which do neither make
him happy in having, or miserable in wan-
ting ; while in this that is the Heaven of
Earth, and the Haven of life, there is
not so much the honour of God, which
Philo calls the cement and indissoluble
bond of conjunctive benevolence, as sudden
thoughts ; and transient humours consul-
ted with, which the very man that uses

*Qua Fato ma-
neat non facile
vitantur.
Taci.*

*Nemo inde
strui potest unde
destruitur, nemo
ab eo illumi-
natura quo con-
tenebratur. lib.
de Praescrip.
advers. Hære-
tic. c. 12.*

*Ἡ πρῶτος
ἐννομήν ἐν-
νοίας ἀδελφός
ἀσπὸς ἐστ.
Philo lib de
de victimas
offerentibus.
p 856.*

B b 4

them

them in ayd to marriage, would not be guided by in a purchase of Land, drift of a bargain, loan of money, bodily distemper; no not almost in the choice of a servant, while in chusing a wife, (to which, as the best of mercies when good, and the worst of curses when bad, all others are trifles,) men go passionately & without judgment to like, court, present to, and marry, considering not the consequence of it. When as God knows in the lesser things of moment, there is no care thought too great, no counsel too much, to be taken. They will have their Clothes made by the best Taylors, their Evidences drawn by the knowingest Conveyancers, their Bonds signed by the solventest Obligers, their Children taught by the best Masters, their breed of Horses from the best Strain, their store of Lambs from the best Flock, their seed for Corn from the best Vein of Land, their Guns and Bows from the best Makers, their Plants from the best Nurseries: only in their Wives they are not so curious, because either they love them not, or they care not to breed upon them; or that their breed should be blessed, and brave after them; but think any thing *that is of the producing sex will serve for exercise of their Manhood, and to bring* Chil-

children
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a Mist
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the Mi
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cause n
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there
pardo

Children of Charge and Trouble into the World, to wedge and force them out of it; Mistris forsooth they'l have choyce and force, bligth and bright, and to her they'l pay kindness full and frequent; their Lands, Jewels, Persons, Lives, are Presents too little for her to accept of: But the Wife who deserves as far beyond the Mistris, as the Sun transcends a pitiful Rush light, must be chosen for Interest, addressed to by halves, humoured not at all, presented to but coldly, accompanied with but seldom; and all this, because not equality of temper and condition byassed the choyce, but some sinister Regents, which after had, are no longer in season and favour. Which *Philo* reports, *most contrary to the rule of nature; for that teaches to accept Wives as the best blessing of life, and to account the Children of them the most Noble and preferrable to rule;* and so the Persians of old, thought and did, saies that Author.

Indeed every man when he marries, being to lay the foundation of his politique life, should consider, the convenience, discouragements, and other accidents annexed thereunto, or contingent thereupon, and whatever he resolves to pardon, and dispense with the absence of,

ἡ τῶν οὐρανῶν
ἐκ τέταρτον
ἡνικάτις πο-
μίζουσι ἡ
καταλαίνας τῶν
μυρίσας (ὡς
λόγος) ἀξίως
ον. Lib. de
Specialib;
legibus p.
778.

Οὐδ' ἐν γὰρ
 ὅτε πομπὴν
 ἔσιν τῶν ὄν-
 των ὅτε μὴ
 ῥῆσον ἵνα
 συμπεροῦσιν
 γὰ ἀνδρὶ καὶ
 γυναικὶ καὶ
 κοινῇ φέρειν
 ἀντιβέλομε-
 νοις. Hiero-
 cles in lib.
 de nuptiis
 apud Stoba-
 rum. Serm.
 186.

Ἐν γὰρ τῷ
 διαλέγεσθαι
 τῆς γυναικὸς
 καὶ ἀδιαφορὰ
 τῶν ἰσχυρῶν
 καὶ ἀσθενῶν.
 Dicitur My-
 teleonorum
 Thucydides.
 lib. 3. p. 177.

Talem volo po-
 steritati causa,
 non Eloquentia,
 satis prudens
 est uxor si penu-
 lam & interu-
 lam mariti
 dignoscere pos-
 sit Agidius
 Corrogetus lib.
 de dilectis & fa-
 ctis Memorab.

not to admit failer of love ; and that upon the surest basis of it , both piety and likeness, which are the *sine qua non* s to concord. *Likeness*, do I say, not ever of person (though the common opinion is, that the stronger and most radique loves are those of visual likeness) nor of mind , as to the specifick adunation of mind ; but likeness of shade and compli-
 ance, likeness upon fixation of resolution, and testimony of Matrimonial Oneness ; likeness of proportion to the Ornament, and convenience of the marriage Fa-
 brique ; though not likeness of articulate Figure, yet of resolved humour and fide-
 lity. This is so absolutely necessary, that where ever it is wanting, marriage is abu-
 sed and debased ; which Francis sonne to John the fifth, Duke of Brittain, probably meant, when he being to marry Isabel of Scotland, & told, that she was very wise & comely, but had some imperfection in her Speech, replied, *I marry my Wife for Posterity, not for Eloquence ; wise enough is a Wife, and worthy enough to be beloved, if she can distinguish between the Shirt and Snapack of her Husband.* Intending, without doubt, that the most wively vertue, next to pro-
 duction of Children, is care of and tender-
 ness to her husband, at home in kindness, and

and abroad in fidelity. For sure it is that greatness of mind is not arguable from little or great, high or low growth; but it is denominated from the determinations of the mind, which are great & lasting where a great soul is; according to Epictetus.

Δίκε γὰρ
μέγας ὁ
μῦθος, ὅς
ἐστι καὶ ἡ
ἀλλὰ δὲ γυμ-
νασι. Arianus
Epictetus.
l. i. c. 12.

This is that which I make the undoubted felicity of Marriage: For though I know that God can, and sometimes does, by a special overflow of bounty correct contrary dispositions, and make them harmonize in some expedient, equivalent to sameness, and prosequitive of the same Noble issue, content: yet this is no ground for men to relax their care upon such a presumption, that God can do, because his power and will, though they be one and the same in him, yet are not ever concurring in the declaration of them to us. God may, and ever has power to do that which perhaps he wills not; and so in this case it may be, which denies prudence to venter on the Seas of casualty in a schiff of presumption; nor is God frequent in his gratifications of so bold and presumptuous adventures, where there are safe passages to the Port, to affect devious waies, is to provoke God to leave men to wander and naufrage.

And therefore, if any man of Honour and Worship would be a wise chuser of a

Wife, and be a happy Husband in her, let him look up to God, in an humble petition, to have his counsel and conduct; and then let him look to the Stock, the Breeding, the Relations, the Company, the Complexion, the Years, the Humour of her he wives, and consider the agreeableness of them to his own condition, according to the Sympathy or Antipathy whereto he may conclude himself happy, or otherwise: For Gold and Copper, Silver and Tinn, Oyle and Water, Light and Darknes, do not kindly cooperate in a mixture; nay, matrimonially do not mix at all: for consent being of the essence of marriage, & that not permanently using to reside in unsuitable dispositions & qualities, their corporal junctions are but the outworks of marriage, & their souls yet unengaged by tyes of affection, wander from each other to more adamatated objects; with errancy of nature from its true central conjugal loyalty, arrives the proceed of it at Ideotism, Bigottry, Leudness, & unpleasant deformity of soul, or body, or both.

Which ought well to be considered by the Nobles and Gentry of *England*, whose glory it has ever been, and ever I hope will be, to be Couragious, Beauteous, Civil, Sage, Noble Englishmen; and as to marry

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marry their equals in Birth and Blood (or in that which is as true Nobility, express and notable vertue, which most often is associated with Honour of descent, and Worship of parentage, wherby not seldom great Fortunes, and additions to Families come (as is instanceable from the learned *Cambden*, and is otherwise to be supplied to a greater number) every Family of the high and low Nobility having more or less Land and Arms from Matches with Heirs Females, with whose persons their Families, Lands, and Coat Armours come to their Husbands and Children, and their Descendants.) I say, the *Nobles and Gentry of England*, whose Honour it ever hath been, and may with Gods blessing further be, 'as to marry their equals, so will it be their Honour also to be vertuous Examples to, and valuers of, their own Wives, their own Children, and their own Paternal, or other acquired abodes; and to live with and in them; which they will most contentedly do, when they love whom they chuse in marriage, and devote conscientiously their most generous spirits and kindnesses to them, and to them onely; the fruit whereof, besides peace of conscience, salve of Honour, increase of For-

*Thorough out every Shire of
his Britannia.*

time

Holingshed p.
404.

Nullum majorem hereditatem, possunt filii parentis tradere quam rerum bene gestarum gloriam, & integritatis ante aeternam vitam, Jodocus Chithonensis. tract. de Nobilitate c. 5. & 7.

tune, and popular Renown, will be contented and kind Wives, (who like *Alceste*, the loyal Wife of King *Admetus*, will die to redeem his life; and like the renowned Queen *Philip* wife to *Edw. 3.* whose three petitions of the King declare her a Noble Lady,) Beauteous and observant Children, in whose faces, and on whose bodies the Sculptures of conjugal Chastity are fairly and symmetriously wrought, by the Master-hand of Nature; and to whose minds God the Naturater of Nature has assigned suitable Vertues, of Holy softness, pure Modesty, unprovoked Patience, humble Meekness, commendable Thrift, courageous Grandeur, domestic Ingenuity, resolved Fidelity, indefatigable Goodness: These having an Indian wealth, and a felicity of Paradise, associating and attending them, will be good seconds to the narrow Fortunes of younger Children; as well as great Contributors to the preferment of elder Children: For no Greatness will stick to marry into a Stock that is worthy: in Parents, Great, Grave, and Good, and in Children worthy, them to bring into, and breed, and bestow in the world: For, if a Gentleman that has courage to serve in Arms with a Prince, be a brother in Arms

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will die
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to him; a Gentlewoman that has Vertue
to deserve, and Prudence to guide it, may
as well be a Sister, nay a Wife in Arms to
a Prince, to whom she may perform as
good service to perpetuate his posterity
by the fruit of her body, and the fervour
of her prayers answered by Gods grace
in, and blessing upon them; as by all o-
ther means that reason of State, and
worldly Interest can imagine, set a foot, or
bring to pass, to make him happy.

This I the rather press, because one of
the great mistakes and mischiefs of our
Age, is dis-esteem of wives, and that upon
conceit that any thing, if woman, serves for
a wife, if she have but money, be she never
so otherwise incompleat, they think all is
well: when if men of Honour and Fortune
would well weigh the vanity and fallacy
of this conception, they would abhor the
fecacity, & resolve against the prevalence
of it; for if any thing be valuable in this
world, it is a Wife; and if any thing be
in a Wife contributive to a perennity
and principality of glory, 'tis in a worthy
and wise wife: not such an one as that of
Bernard Newmarch, the famous Norman,
(who when her only sonne by Newmarch,
called Mabel, reproved a young Gentle-
man that was too familiar with his mo-
ther,

Διότι ἐν τῷ
δυνάμει τι-
μῶνται ἢ τῷ
κατασκευασ-
μένῳ καὶ ἐν-
δύναμις οὐκ
ἐνδοξοῦνται.
Epictetus
Enchirid.
c. 62.

Camden Brit-
tania, p. 610.

ther, took it from her sonne so heynously,
that to be revenged of him, she took a
publique solemn Oath, that *Mabell* was
not the sonne of *Newmarch* her husband,
but got by another in Adultry: This Oath
she took before *H. 3.* which act of hers, she
grievously paid for; for within few years
after she was cast into prison, and fami-
shed there :) But in such a Wife as does not
only adorn life with all friendly and con-
tenting Domestique comforts; but con-
veyes to Posterity the fruits of Piety, Cha-
stity, Kindness, Constancy, Frugality; and
that not only by imparting so much of
her soul and body to them as is Emanant
from Motherhood, wherein her partici-
pations are concludable to be more,
from her long fostering them in her, then
they can be thought from the father, from
whom they pass in a Whirl-wind: but
also from those actions of vertue which
she will breed them up to know and ex-
ercise: And if men of great value and
place would not debase themselves by vi-
ces, and deeds of clancularity in the Gins
and Traps of which they are by vulgar
persons snap'd and ecclipsed, they would
find their Honours more valuable, their
Posterities more proveable, their Lives
more Exemplary, their Deaths more Chri-

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Christian; for poor Spirits advanced do know neither Moderation nor Gratitude; nor do they think any thing below them, whose souls are so lowly minded to be vicious; nor are Great Personages by any thing more diminished, then when they forget unlikeness, the *Curse*, and *Disparagement* the *Cross*, of Marriages.

*Quid jactas
genus tuum?
quem teipsum
facis? vaga &
incerta est ho-
minum genera-
tio, & quan-
doque putatur
filius Principis
qui filius est
culinarii Hi-
erionis. Petrus
Blesens. Ep. 3.
ad Nobilem.*

SECT. XLI.

*Suggests the Convenience and Commen-
dation of Great mens living within
bounds of their Fortune, and by such
frugal living not contracting Debts.*

Sixthly, That which I shall further humbly beg of them, is, That they would live on, and within bounds of their Fortunes: For, to spend beyond what is ones own, is to borrow of others, and to pay them either in the ruine of the Creditor, or the misery of their Debtor in his Imprisonment, or whats worse then it, an ill Conscience; which abuses the Law into Patronage of Injustice: For what greater abuse can be offered to the Law, which is

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the

the Rule of Right, then to make Prisons
 her Punishment, to become Sanctuaries to
 dissolute and injurious men, whose Vices
 have run their Fortunes into Arrears, and
 whose resolves are to pay them off onely
 by the colour of Imprisonment, which is a
 privilegiated freedom. And what readier
 way is there to become infamous for dis-
 honesty, then to borrow and pay not, pro-
 mise and perform not, be security for mo-
 ney, and thereby insecure the money they
 subscribe to pay; and all this when they
 have reason to tell them they ought, and
 fortune to enable them, to answer their un-
 dertakings. Indeed it is one of the things to
 be deplored, that many men of Place and
 Fortune, who in their places are examples
 to common People, and Ministers of Justice
 & Government over them, should be so re-
 miss to their own reputations, as to lessen
 them in their practice the evasion and pro-
 stitution of the Equity and Majesty of the
 Law, of which they themselves are Con-
 servators; yet so it is, that moral virtue
 and conversational Justice and Sobriety,
 is less Debtor usually to Greatness then to
 Communities: What a shame is it that the
 Houses of Greatmen should be receipts of
 Vice, and lodges of Luxury, nests of Idle-
 ness, and pests of Prophaneness, which
 ought

ought to be the shame and bane of such Courses; or that those who have ample Fortunes should pinch Virtue to pamper Vice by them. It is the great Cry and Clamour of the People against men of Estates, That they let their Lands at a Jewish wrack, maintain their Servants at a thrifflless highth, spend their Fortunes at a merciless rate, gratifie their vices beyond measure, spend their bodies and souls for that which is a pittiful exchange for either, disoblige their Neighbours, neglect their Children, overlook the Poor, discourage their Minister, undo their Creditors; To please the state of an humour, and conceit that to look after their Fortunes does not become them, when as indeed there is nothing so praise-worthy and noble, as to be aforehand and pay well, and nothing so ungenerous as the contrary, when the effect of pride and carelessness. If therefore the Nobles and Gentry, (whose Residence is Country, and who are the major part of the considerable men in England, (Officers of State excepted) would either please to look over their Families, and cause them to be over-looked and not augment the Expences of it; if they would raise their Cattel, Bread, and other Viands from their own, proportion

*Sed hac domo
ut cum familia
dominum com-
prehendam ni-
hil est damna-
bilis ad me-
ritum, nihil se-
ditiosius ad
confortium, ni-
hil inhonestius
ad mores, nihil
sordidius ad
conscientiam,
nihil culpabili-
us ad famam,
nihil pernicio-
sius ad exem-
plum. Petrus
Blas. Ep. 18.*

servants to their degree, amputing unnecessary suckers, allow them free and compleat salaries, without taking Fees from their Lords Farms, or cutting large Thongs out of his hide, supply other provisions at reasonable rates, by just and seasonable payments, necessitate no dreins out of their Estates by vices, which suck them dry, leave them needy, and then borrowing, and then mortgaging or selling; breed their Children to honest and gainful Callings, and furnish them with competent Portions to follow them; and marry their Daughters in good time, and not let them out-stay their desire on prime, till they forestall their fathers intents, and engage to their own undoing. If they would come to *London* but to furnish themselves, and see fashions, and after a while stay here, and the Feaver of their purse breath'd out at their purs-strings, return to their Countrey; if this they would do, they need not be behind hand for money, questioned in credit, denied to borrow, dishonoured by Writs, and Summonons to answer Suits, and give bayl to Actions; but would be rich, full of credit, free to prefer their Children, and to keep their Estates from Engagement; and nothing to full and free living, would they be wanting.

But the misery is, there is nothing thought so ungentle a quality, as honourable Thrift, and vertuous Frugality, the best ritle to which, that most of the high-flown spirits give, is narrowness and misery of nature; when as the discreet and creditable Thrift (for I commend no course or port of life beneath the degree of Nobles and Gentry) is the only display of true Oeconomique Magnificence: For as he that over-sayls his Bark, or over-lades his Boat, will sink them; and he that over-stocks his Ground will starve his Cattel; and he that over-charges his stomach will surfeit his body, and ruin those which he intends his health good to; so to overcharge an Estate, and make it answer more rent-charges then it can defray, is to destroy and null it. And therefore, when as men will study beyond their strength, and lift above their power, and run beside their breath, and wrastle beyond their match, there is more desire then discretion expressed. So, when men live and spend beyond their ability and degree, their necessities will become their punishment sooner then their excess therein be accounted their Magnificence. Indeed it is a brave humour, to be free and generous, and it well becomes

Royal minds to appear in Royal actions. But then the actions that men Royally do must have a rectitude of Justice in the end, and in the means to it. If *Alexander* give a Talent to a Cynick, that desires only a mite, *Alexander* has considered himself right in giving what becomes him, whose the Talent was; but if *Alexander* had had of his own but a Mite, and gave a Talent which he borrowed, and knew not how or when to pay, the Magnificence of the gift is no addition to its Donor, though a pleasure to the receiver; men may be free of what is their own, but to do great things by contracting debts which are not possible or probable to be paid, is to be Generous and Noble in the sence that *Solyman* the Great Turk was Magnificent, who throws away 80000. men at *Vienna*, and yet went without it, and brought 500000. men before *Gouza*, losing a good part of them, and got it not, though a small Garrison. 'Tis to be magnificent by sacrificing mens lives to satiate a humour, and to violate sacred faith to please a leud Bassa, as his Magnificence did in the case of *John* the King of *Hungary*, and his Wife and Children. As this was Magnificence in *Solyman*, so is living beyond mens abilities

Turkish History
p. 712.

Gene

Generosity and Nobleness in them ; and no otherwise ; for though extraordinary cases may make wise men evade their limits, and exceed their boundaries ; yet is such profuse erogation in them no greatness of spirit, but the unhappiness of their encumbrance, and the consectary of unprofitable accidents cogent thereunto ; thats true Nobleness of mind which keeps Vice lean, and Vertue full ; which can deny it self to promote a general good, and abate superfluities to advantage Vertue in Men and Things.

Mistake me not, I beseech you, O Nobles and Gentry, as if I were senseless of your avocations, or knew not *Yee* that have great Estates, great Honours, great Relations, have great temptations, and great expences attending them ; I know not *England*, nor the Great Men, and Estates in it, so little, as not to consider these as their apologies and defalcations : but have ye not, O Nobles and Gentlemen, great Fortunes, and high Tydes of Revenue, to set you a float, and bring you off these quick-sands ? are not your Estates well napp'd with Timber, and well laden with Mines and Minerals ? have you not Casualties, Offices, Royalties, Alliances, and other means to bestow and prefer

Children, then meauer men have, whose Estates are les compleat, and accommodated with casual profits then yours are; and if so, how comes it to pass, that you are wanting, and needy of money, when others les Estated and Nobly living also, are in Cash, and can give ready Money Portions, and make decent settlements on their children, without selling Land, selling Wood, signing Rent-charges, granting Lives, passing Leases, or enfranchising Coppy-holds; which are Docks and Bars to the Royalty and Freedom of Estates: when many of ye are fain to do some of these in every childrens dispose, or other sudden change in their lives: Whence, O whence can this disparity be, but from the ones frugality and resolution to look after, and live within compass of his Estate, and your pleasure and inadvertency, rather then Gods curse, unless it be a curse (as it is very like one) to live above the rate of prudence, and the Income of ones Estate? The benefit of avoyding which, those Lords and Gentlemen know and find who are their own Bayliffs, Treasurers, and Overseers, that is, who take account of what their servants do, and of what they do not, and adjust the proceed of their receipts and payments.

For

For Fortunes, like Cattel are best in
 safe, where inspected by the masters
 eye, and their Children and Tenants are
 best provided for, and dealt with, whose
 Fathers and Landlords are frugal and
 forehanded men; who need neither to
 rack their Lands, require their Rents
 before pay-day, or draw their Tenants
 into engagements for them. Nor are
 children tempted to pray for their pa-
 rents deaths, or prey upon their parents
 credits, to supply their short allowances
 from their parents; when their parents
 living within their bounds, save the mat-
 ter of such relief; and yet are in *statu quo*
 as to their Lands; so great advantages
 come not only by the real, but even re-
 puted forehandedness of Noblemen and
 Gentlemen, that in letting of Lands, mar-
 riage of Children, Purchase, choice of Se-
 curity for Money, cheapness of House-ac-
 comodations; yea in the common love and
 talk of the Countrey, it is a great grace
 and furtherance: for it is one of the great
 pleasures of the common Peasants to Markets,
 to talk of men and Countrey news, over
 the Pots and Pipes of which meetings they
 will arrogate the making men Angels or
 Devils, rich or poor, as they find them
 free or straight, needy or aforehand; so
 potent

potent is the Purse of great men to purchase their adoration and good word, that there is no secret in Countrey life more gaining and useful, then not to be known to want money; for he that does, shall be pelted with as many detracting verdicts of the high-shoos, as they have Tongues to utter, Eares to hear, Opportunities to meet with, and envy to detract from a needy man, who shall need no other misery then to become cheap in his Countrey neighbours thoughts, and to need their supply before he may command it as his due. For as rich Princes, and sage, in the treasuring up their Revenues, and other accessions, never shall want love from the subjects they oppress not, nor fear hatred from the Foes and Traytors they are able by themselves to reduce and repel; so shall great men never be abated the good respect and character of those they live amongst, or deal with, where they spend nothing but what they can allow, and not pinch or defeat them that are to subsist upon what they serve in to support that greatness. Which I hope in the main irrefragable, makes me (in conclude to live within bounds of Fortune and degree is worthy Noble and Gentlemens consideration.

SECT.

SECT. XLII.

*Adviseeth Great men, To conform to the
Laws, and to be Patrons of Order and
Vertue.*

SEventhly, I do heartily beseech them
to conform to the Laws, and be Pa-
trons of Order and Vertue : For the Law
being the Standard of right and wrong,
and the size, according to which Order
and Vertue in its demonstrative and refe-
rential capacity is stated, for Great men
not to be Presidents of conformity to,
and propagation of it, is unbecoming them.
And since the Laws, the measures of good
and evil in every Nation, are contrived
by the Council, and promulged by the
Majesty and power of the Nation, not to
conform to them is to refragate the visi-
ble Divinity and expresse Image of God in
the Nation, and to sin against the light of
humane Nature, in the contexture of civil
Societies ; to which Lawes are as neces-
sary preservations and furtherances, as
Food is to Health, Air to Motion, Wa-
ter to Nutriment, or any thing is, that is
neces-

*culpa genus est
non se fecisse
quod summum.
Theodor. Ep.
5. Par. lib. 3.*

necessary to the being and well-being of creatures : and thereupon though men that have protection by, ow *ex debito* sub-

*Hot enim intrare in curia nost-
vam decei, qui ad primos honores
non expendunt meritum suum,
sed cum magna susceperint ite-
rum majora pronerentur : hæc
est enim gloria, hæc indubitata
sententia, frequenter potuisse
mereri, per quod Homines con-
stat ornari. Alabarc. Rex apud
Cassiod. lib. 3. c. 22*

jection to the Laws, as Tutelars to them, *yet are Peers and Gentlemen* more especially obliged to assert, and subserve the Laws, because they are in some measure the Law Contrivers, Regulators, and Passers ; and how ludicrous will the Nomo-

thetique power be made to be, when the Law is by such remarkable men traversed and impledged? 'Tis no good character *Pe-
trarch* give of some, nor is it at all suitable

*In Cathedralis Philosophantur,
in actionibus insaniunt, præci-
piunt aliis, præceptisq. suis primi
obstant primi legibus à se latis
derogant, & signiferos se pro-
fessi, primi ordines deserunt,
primi virtutis imperio rebel-
lant. Petrarch. lib. 2. de vita so-
litaria Sect. 7. c. 1.*

with true Greatness, *In their
chairs they are dogmatica, in their
actions they are lend, they com-
mand to others what first they
themselves resolve to disobey ; they
profess themselves Chieftains of
Athletiques for the Law, and
throw down their Gantlets in de-*

fiance of all Opposers against it, and God help them, they are the Master-rebels who will not be subject to the vertuous mandates of it ; so much of *Volusius Metianus* his mind and pride are they, that they take pleasure to boast that *there is no law in the world that they know not*, rather then in doing

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Law
it is u
Depu
ces o
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Mfir
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doing according to what they know ; as *M. Antoninus* smartly replied upon his vapouring Tutor.

It is of consequence therefore, that Great should also be good men, and good in observance of, and obedience to the Law ; for as when Salt has lost his savour, it is unsavoury : so when Lord-lieutenants, Deputy-lieutenants, Parliament-men, Justices of Peace, & all Officers of Justice, are not exemplary, in not offending the Law, the Commons will be less careful, & contented to be obedient to the Law ; which wise King *James* of famous memory considering, applies to his Son thus : *Therefore my Son, sith all people are naturally inclined to follow their Princes example, let it not be said that ye command others, to keep the contrary course to that which in your own person ye practise, making so your words and deeds to fight together ; but by the contrary, let your life be a Law-book, and a Mirrour to the people, that therein they may read the practise of their own Laws, and therein they may see by your image what life they should lead.* Thus wrote he who knew in book and practise what consequence the example of Great mens conformity to the Law is : and thus has Greatness with Goodness ever demeaned it self. For
though

*Dic mihi Magister est ne ulla
lex in mundo
quam praestes
et observes.
Guertera lib. I.
c. 3.*

*Basilicon doron.
2. book p. 166.*

Τηρῶν οὐδὲν
τὸ τῷ κρα-
τὶ πρὸς-
θεύμα τί-
ταξαι ἢ
πολλῇ ἡγάμο.
ὅλα καὶ ἐν
παινήν τιμι
χώρα. *Arri-*
anus Epi-
Uetus lib. 3.

The History
p. 1322.

A rare Pre-
sident.
Camden Bri-
tannia p. 217.

though priviledge is by the Law due to it, yet not to take it when it may be taken, but to live and do above common persons, in exemplarity of Piety, Justice, and Integrity, is chiefly and most unquestionably Heroick. Which *Ciala Bassa* followed, when there being a custome in *Constantinople*, that the owner of the house, with all his family whose the house is, first set on fire, should be burned for his negligence; and it hapned that in the Emperour *Mahomet*, father to *Achmet*, the Serail was set on fire; he very bravely presented a petition to the Emperour, that this custome might be abolished, *holding it unjust that other men should be put to death, and the same be let pass in the Emperours own house.* Thus did the brave *John of Gaunt Beaufort* behave himself, *tempu* R. 2. for being by the King created Marquess of *Dorset*, which H. 4. in hatred of R. 2. deprived him of, the Commons of *England* in Parliament loving *John of Gaunt* very dearly, made earnest suit to H. 4. that the said dignity of Marquess of *Dorset* might be again restored to him: but he himself *distasting this new Title, and never heard of before those daies, utterly refused the same*: which probably he did, not more to avoyd the envy of a new coyned

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by the Title, then to shew his voluntary
submission to the Law, which had dam-
ned it, and in whose judgment he was to
acquiesce.

For, next the mercy of God in good
Governours and good Government, no-
thing can be a more real help to Reforma-
tion and Ease of Government in this Nati-
on, as at all times, so more especially now,
when Great Mens regularity and exempla-
ry Virtue ; (a good and laudable life is the
best Herald, and makes the most popular
Proclamation of Nobility and Generosity,)
which will serve the King and his Lawes
more by the fame and attraction of it,
then by all the noise of Titles, the raunt-
ings of Visceration, and the luxury of car-
nival Hospitality ; for the Commons of
England are knowing, judicious, and well-
given people, and they are not cogg'd
into belief of good from those that are not
good in their souls and lives ; nor do they
willingly subject to Lawes or Government
mandated to them by men obvious to their
exception, or taken by them, for loose and
religions : But where a sober and learned
Prelate, Baron, Parliament-man, Justice,
or Gentleman dwells, and is active, it is
perceived the Country is more orderly
then elsewhere ; for those Great Mens
actions,

Nulla unquam
à multis sæculis
comitia sinceris,
simplicibus,
concordiisve,
inita peractaq;
fuitquam nullo
livore protracta,
nullo ambitu
corrupta, nul-
loque demum
metu precipi-
tata fuisse.
Platina in vita
Pauli tertii.

FLATO in Minor.

actions, are the Commoners Rules, and they are ashamed and afraid to provoke Power where Comorade to Virtue. This is a notable Note *Platina* inserts in the life of Pope *Paul the Third*, who was a wise and worthy man, and shewed his judicial goodnes in this, *That he kept the Conclave sincere, single-hearted, and united; so that, as Sentences therein were not precipitated, so neither protracted, but calmly and impartially expedited, which was not wont to be the Character of Popes.* In like manner, if the Nobles and Gentlemen in their Precincts and Jurisdiction be knowing, and diligent, how easily, and with general acclamation may they lead the willing, and convince the obstinate to a ready obedience? And if the Fear of God be in a loyal Great Man, and when he sees men offend God, he can convince them by the reason of a Religious Argument, and make their souls tremble by pressing the Law of God violated by them upon their consciences, and touch them by the dint and dart of God in their tender parts; (which *Tō dīō-nastia* *Tutouring of Gods*, *Plato* calls *Tō dīō-nastia* *Gods Scepter and Power in good mens Custody and Dispensation:*) Then are the people readily awed by them, and become useful to, because obedient according

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ding to Law and Policy of Government; nor is there any rigour that can so prevail with the people of *England*, as this swa-
on of conviction from Virtue and Piety in those that are Governours, and ought to be Examples and Promoters of it in others, which *Petrus Blesensis* made excellent use of in his Defence of his Chaplin-ship to his Lord His then Grace of *Canterbury*, which was aspersed by a Schole-Master, as a life of lazyness; though he evades the taunt, and vindicates the truth thus, *In the House of my Lord the Arch-Bishop of Canterbury*, there are lodged continually the most learned men, with whom is the uprightness of Justice, the wariness of Providence, all good method of Learning: these, after Chappel and before dinner do exercise themselves in reading, disputing, and stating of Judgments; all difficult and knotty questions are referred to our resolution, every one in our common meeting according to his Seniority and Place, declaring what he most judiciously and with greatest weight of reason conceives: thus *Blesensis*.

Dd

καὶ τὴν ἀντί-
στασιν καὶ
νότητι; ὅτι ὁ
θεὸς ἐν τῇ
ἐκείνῃ δα-
σάλλει. ὁ δὲ
ἄλλος ἢ ἡμῶν
δὸν, καὶ κατὰ
παράδοξον
τῶν ἄλλων
ναυτῶν.
Arrianus Epist.
lib. 3. c. 24. p.
333. Ed. Holst.

In domo Domini mei Cantuariensis Archiepiscopi viri literatissimi sunt, apud quos invenitur omnis relictio Justitiae, omnis cautela Providentiae, omnis forma Doctrinae; Illi post Orationem, & ante Comessionem in lectione, in disputatione, in causarum decisione jugiter se exercent, omnes questiones regni nodosa referuntur ad nos, quae cum inter Socios nostros in commune auditorium deducuntur, unusquisque secundum ordinem suum sine lite & obreclatione ad bene dicendum mentem suam acuit, & quod illi conciliofius videtur, & sanius de vena subilliore producit. Petrus Blesens. Epist. 6.

And

And by this be purged his life from Idleness, and his Lords house from uselesness. I say, when Greatness is thus advantageous to the publique, it comes with all the force of prostration upon every thing that opposes it.

This I would not be thought to present under any notion less generous then publique good, and serious courage* for Piety and good living, though it be by some branded with the Title of Puritanism or Phanatacism: For though I know the Do-

*Penistis rabidi, venistis irati,
membra laniantes Ecclesie,
subtiles in seductionibus, in
adibus immanes, filios pacis ad
bella provocantes, de sedibus
suis multos fecistis extorres, cum
conducta manu venientes. Bas-
ilicas invasistis. &c. Optatus
Milevianus. lib. 2. p. 54. ad-
vers. Donatistas.*

natist or Gnostique in any man is a shrewd advance to anti-subjection, and to meditative Rebellion, and Schismatical disunion, and men of such deceitful Sanctity, and Pharisaical vapour, are pests to Societies, and dead flies in the Noblest politique Composition: yet is Ho-

lines and Morral exactness of conversation, in any man, so proper a companion of, and obliger to Loyalty and subjection to Government, that it is impossible to find it separate from it, or to expect truth of fidelity upon Noble grounds any where but in such well tempered and well instructed souls. And therefore to rebuke those Hot-spurs, who think S'blood,
S'wounds,

8wounds, Rammec, Damme, (words not for a Heathens mouth.) Those that think to Drink, Drab, Raunt, Prophane, the only and best Cryterions of loyalty and trustableness, do I profess my prealledged sense, That the King is best and most effectually served by Pious, Moderate, Sober, Learned, Well-directed Gentlemen, whose resolution is to observe the Laws themselves, and thereby to invite others so to do, or to shame and punish them that obstinately oppose themselves to it: For as he is not a good man that desires to live without Law; so, he is not a good Subject, that having a good and just Law, dares wilfully and propensedly violate it; Nor does he deserve any better Title, then singular and proud, who vehemently reasons against National constitutions, though they conclude his private liberty and judgment; for there must be in the Nation some Civill ultimate Judge, which surely is in England the great Judgment of the Nation, the King in his Parliament, & by them particular Subjects must be bounded in their judgment of Civil duty to the Laws

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of

Ubi enim regnat ebrietas, ratio exulat, intellectus obtunditur consilia deviant, consilia subvertuntur. Petrus Elef. Ep. 7.

Quorum exitio intelligi possit eorum imperiis Rempubicam amplificatam qui Religionibus parassent. Cicero lib. 2. de Nat. deorum.

Note this.

Quod me corripit putes affectio est, ideoque mihi acceptiora sunt vestra verbera, quam eorum abera qui me laesant. Idem Ep. 6.

Adeo non erit Christianus qui eam negabit quam confitentur Christiani, & his argumentis negabit, quibus utitur non Christianus. Tertullianus lib de Resurrex. Carnis, c. 3.

of their Establishment : And I pray God I may live no longer then to see the Law in power and credit, against all opposition of private and seduced spirits.

SECT. XLIII.

Commends the Meditation of God, Death, and Judgment, to Great men in their Conversations, Actions, and Counsels.

Eighthly, and lastly, I do humbly commend to the Nobles and Gentry of *England*, That in all their Lives, Counsels, and Actions, they would think of God, Death; and Judgment. Of God, the Sovereign being, whom to know, is life eternal; whom to love, is to be holy; whom to live with, is to be happy. Of Death, the common and inevitable state of mankind; into which the greatest pride, and gallantest pomp must be resolved, and with which be veyled and vanquished. Of Judgment, the Just Assise, wherein distribution shall be of rewards unutterable, of Torments intolerable. These three well and thoroughly debated, and then applied, as incitations to Vertuous and Godly demeanours,

*John 17.3.
Ch. 14. v. 15.*

meanours, and dehortating terrours to the contrary, will be notable both Defensatives and Cordials.

Concerning God, though the thoughts of him are precious, yet there are some that have a specifick tendency to the whole latitude of godly life, and godly action; being not only Therapeutique and Medicinal, to heal the flaws and gasbes that the violence of depravation has made in the soul, but Energical and Incentive to exercise of spiritual faculties to spiritual purposes. And these I suppose may be reduced to five heads, (in which the whole of a Christians meditation of God, in order to sins anticipation in its prevalence over man, is most effectually visible,) The purity of Gods nature, the power of his Hand, the preception of his Eye, the obligation of his Mercy, the severity of his Sentence. These well considered, and applied, by that serious digestive faculty that sincere piety discharges its thoughts into, and from whence it draws forth its Spiritual Artillery upon occasion of Spiritual conflict, & Satans temptation, make the first degree of my commendation of this Head to Great mens meditation.

1. The purity of Gods Nature is the Source and Womb of all purity; for the

D d 3 created

created Purity, being but a Ray of that Purity increate; as to the *quantum* it is short, to the *quale*, it is incomparable to it: God is pure Fontally, as Purity is his Essence, and as Purity is in the verity, though inutterability of its being. Thus pure he centrally himself only is, *who is light, and no darkness*. Now, in as much as to this Divine purity there is no possibility of attainment, because it is incommunicable, (assumption of Manhood into the Godhead, being onely in the Hypostatique union of Christ, and without possibility of after condescension or assimilation; that which of Purity is attainable by man, (being but a following of his president, and an obedience to his precepts,) is yet as close an access to God, and as full a price for glory as Mortality can attain to, or offer for it.

And therefore since God is perfect & unalterable purity, as his command is to be pure, so his acceptation is according to the truth of purity in men & things. For so far, and no farther does the purity of God admit mortality, as it is defecated by purity of intention and sincerity; God, that made the heart, loves purity in the Cabinet of his Residence, and Treatment; and therefore, *as he that will come to God, must believe*

1 John 1. 9.
In Deo est magnitudo virtutis
& perfectionis
non autem magnitudo molis.
Sens. Thomas
Part. 1. q. 42,
art. 11.

Heb. 11. 6.

believe his being, that he is: so he that will converse with God, must be pure, as he is, For God heareth not sinners; nor doth purity correspond with defilement: and thereupon thou art, O man, by Gods purity called upon, to be pure as he is, if thou wilt be happy as he is, because blessed are the pure in heart, for they shall see God. And as thy heart, so thy deeds must be pure; nay, if the heart be upright, the Emanations from the heart (transports and temptations only excepted) will not be halting, or down-right lame. Christianity is a votal regularity, a holy Order of reclusism; a temporal exinanition; 'tis an abstraction of the soul from the body of sin, and an oblation of all that is worthy, to him who is worthy all; because Wife, Pure, Merciful, Powerful above all. And thereupon the consideration of Gods Nature, has an avulsive operation; it makes the Christian sit loose from, and be indifferent to this world, which is so hostile to, and quarrelsome with Purity.

John 9. 31.

1 Pet. 1. 15, 16.

Matth. 5. 8.

Note this.

1 John 2. 15, 16.

It considers it self under the vow of God, to be as he is, as far as imitation of him can have being in it; now the serious and practical Puritan commands his thoughts to be holy, his words to be edifying, his works to be warrantable, his

The true Puritan.
Psalm 139. 17, 23.

1 Cor. 14. 16.

Dd 4

gate

Psalm 119.63-
2 Pet. 3.14.

*Quod geritur in
calis hoc & in
Cellis, Quid non
est hoc? vaca-
re deo, frui
deo, Quod cum
secundum or-
dinem pie &
fideliter cele-
bratur in Cellis
audeo dicere
Sancti Angeli
Dei Cellas ha-
bent pro calis
& aque dele-
stantur in Cel-
lis ac in calis.
Sicut Bernardus
lib. de villa so-
laris ad Fra-
tres de monte
dei.*

gate to be compos'd, his pleasures to be innocent, his company to be Angelique, his soul and body thorowly spotless. This Notion the Purity of God portends, and the Idea of this it raises in the mind and resolution of every holy contemplater of, & active man in it. St. Bernard writing to a Religious order of his time, exhorts them *That they would make their Cells Epitome's of Heaven, as men that were vacant to, and only at leisure to welcome God, and to enjoy him, to be as Angels Holy and serviceable, that the Angels may frequent and delight in their Cells as their Heaven.* Thus St. Bernard. For I have often thought a Militant Saint in mind ascended, is Heaven Triumphant in content and transport descended. And the grace of us pupils in Earth is the joy of those Angels, Our Guardians, in Glory.

And how should it be otherwise, but that the consideration of Gods purity should transform his to be pure, who are commanded to it, as their principals enaction, and are enabled to it by their Principals adjutancy and corroboration? *Fer it is God that works both to will and do purity.* Contemplate then, O ye Nobles and Gentry, what purity is; that it is the patefaction of God, and the accomoda-
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on of his ineffability to humane under-
standing, and the sublimation of the soul
life, to that achme of rarefaction, that is
next degree to perfection it self; and then
there is argument enough to draw your
desire and compensate your vehemence.

Look, O look upon God as altogether
encircled with purity, and not accessible
to, without it; and thereby consider the
consequence of that grace which is so gra-
ded with nearness to, yea oneness with
God. Say to thy soul, is God pure? Yes,
pure, and therefore God; How pure? All
pure; How can he be not all pure, whose
being is purity, and without whom purity
is nothing? for what it has, it has from
him: His Eyes are pure, *Hab. 1. 13.* his
Word is pure, *Psalms 12. 6.* Faith in, and
Charity to him is pure, *1 Tim. 1. 5.* His
blessing is upon the pure in heart, and
way, *Psalms 119. 1.* Yea, there is nothing be-
loved by, or abiding with him, but is pure;
his Religion is pure, *Jam. 1. 27.* his Wisdom
is pure, *Jam. 3. 17.* his Saints minds are
pure, *2 Pet. 3. 9.* his *Jerusalem* is pure, *Revel.*
18. the gold of it pure the water of it pure,
Rev. 22. 1. the light of it pure, *Rev. 22. 5.* his
Waies, Spirit, Attributes, all pure: And if
the Principles of Wisdom direct men to
attain their ends by the conduct and im-
ploy-

ployment of proper and adequate means thereunto, then to enjoy the purity of God, as it is God, that is to see and be with him in glory, is to become pure. This meditation sadly thought upon and pressed upon the soullary powers, is able to traduce more the vanity of this world, than any enamourment can commend it; for in that it is a creature of so pure an Architect, and is so loveless, because so unlike its Creator, it is then to be hated and avoyded, not only because it is impermanent, but also more chiefly as it is the snare and diversion of purity.

But if the Purity of God be not, O impure Christian, thy shame; yet know, that the Power of God ought to be thy restraint and curb: Consider his power that made the World, and all in it; and can dissolve it, and make that not to be, that is misused to so ill purpose; this Power of God is his Thunder and Lightning after the Former, his Still voyce neglected and depreciated; by this Terroure of his Power is he in the eyes of the world glorious, *Exod.* 15. 6. By this display of his Grandeur doth he cherish his dejected ones, who therefore praise him for their comfort by, and protection from it, *Psal.* 21. 13. By this Reyn and Bridle doth he mode-

Dent. 9. 19.
Job 37. 23.

Psal. 59. 16.

moderate the world, and repress the Phae-
 antique hurry of it, *Psalms* 66. 17. From
 this doth he batter down the confidence,
 and damp the merriment of his ene-
 mies, *Psalms* 50. 22. According to this is he
 had in aw of those that are too wicked, for
 reason to work upon, or for death almost
 to Master.

Consider then, *O Nobles and Gentlemen*,
 the great *Diana* of your boast, the rock of
 your confidence, not only mated, but e-
 ven undermined. If your actions are so
 craftily manadged, or your persons so high
 in favour, that the Tribunals of the world
 can neither discover your guilt, nor punish
 your greatness, yet there is a hand of
 power stronger then your whole loynes,
 which can reach what ever its eye disco-
 vers, to revenge the insolence, and rescind
 the contextures of their enmity. Nothing
 more becomes High blood, and Great
 place, then to understand God and its
 self aright, and to entrench nothing on
 that prerogative which can as soon re-
 medy its injury, as discover it, *If God be*
in Heaven, and we men on Earth; if he be
 absolute, infinite, in all attendencies of re-
 ward and punishment; if the whole crea-
 tion be his Army, the Angels his Janiza-
 ries, the Elements his Bayliffs, and his crea-
 tive

*Malos principes
 faciunt nimia
 licentia; rerum
 copia amici im-
 probi, satellites
 detestandi. Vo.
 piscus in Au-
 reliano.*

Eccles, 5. 2.

*Consider this
seriously.*

tive word recalled, determines the commission of life and being: What madness possesses the Viragoes of flesh, and the Furious drivers of this sublunary World, That they live in contempt, speak in contradiction, enjoy with forgetfulness; when all these repasts to life are but Flowers of pleasure, which God pleases to bedeck his Garden and Nursery with, to entertain our short life, and to while out the labour and vanity of it; which though every man must give account for, according to the proportion of the sweetness and recreation he has exhausted from them; yet supereminently must they that are the Sons of the Morning, the Gyants of flesh and blood, who run in their lawless races over all inclosures; and prostitute all separations; will God, think ye, be easily put off in his demand of satisfaction; for abused Patience, and derided Purity; for ill used Parts, and not used Talents? will he allow it for a good plea, I ruled according to reason of State, and with reservation of those secrets, that are neither to be detected nor parted from: I was vertuous at the rate of the Age and Peers to me that were in it; and had I done otherwise, I must have been singular; I loved no liberty, but such as was suitable

able to my port, and such as those took
that are called good Subjects, and good
Christians? O but, O ye Nobles and Gentry,
consider this World and Gods Tribunal
judges by different rules, and values at
unequal rates; and having in your Bap-
tism renounced this World, and accepted
the Crofs of Christ for your Signature, the
law of Christ for your Rule, and the love
of Christ for your Magnetique; your
steering is by another Compass, and your
senses to be superelemented. This worlds
love, joy, fashion, example, content is to
be alien to you; not mens examples, or
your own conveniencies, are to engage or
regulate you; but yee are to weigh your
obligation and conform to your Allegi-
ance: *You are not not to be conformed
to this world, but to be transformed in the
spirit of your mind; not to revenge, but for-
give enemies.* Not to do as the most, but
the best do; and to hate those actions
which are troublesome in their desire, abomi-
nable in their act, penal in their consequence,
as Blesensis notably expresses them. And
if this ye do not, the wrath of God im-
pends you, and the terrour of God will
overtake you, and the comforts of God will
avoid you, and the plagues of God will
annihilate you. These are the sentences
of

*Non admittis
status fidei alle-
gationem neces-
sitas nulla est
necessitas declin-
quendi quibus
una necessitas
est non de-
linquendi. Ter-
tullianus lib. de
Coron Militis.*

*Rom. 12. 2.
Maub. 1.
Hec sunt que
carnis opera ap-
petitus anxietat-
is & vecordia
actus abomina-
tionis & im-
munditie ex-
tus panitudinis
& cetera.
Petrus Blesens.
Ep. 15.*

Rom. 2. 8, 9.

of severe inquisition, and the Decrees of the Star-chamber of Heaven, Indignation and wrath, Tribulation and anguish, upon every soul that obeyes not the Gospel: upon the Jew first, and also upon the Gentile. And is not this hand of God so impartial, so sure, so terrible, considerable to your impediment and avocation from sin.

Heb. 4. 13.

Yet further ruminare the intentness, in diversion and penetration of Gods eye alwaies upon, alwaies within thee, and thy actions, in the visible denudation, and clear scrutiny of thee and them, *All things are naked and bare before the eyes of him with whom we have to do.* No absolute designe, no Tenebrious corner, no Eclips'd Horizon, no profound Cave secret from him whose Microscope magnifies the least atome, and whose vehicle carries to the perception of the most remote object; He it is that *knows the imaginations of the thoughts of mans heart to be evil*, Gen. 6. 5. And as they are wicked, he dominates them, Prov. 6. 26. *Bringing evil upon men, as the fruits of their thoughts*, Jerem. 6. 19. And if such insect pullulations, and sinful nonentities, as I may say; if such putrid inarticulate Embryos are discoverable to his Omniscience, what plain and full view shall we not think he

Isai 59. 7.
Ch. 66. v. 18.

of the daring Effronteries, that chal-
 lenge the Noonlight; those monsters that
 were begot, fostered, and produced by the
 Golems and the Leviathans of lubri-
 city and violence? How will the brow of
 the King, and the whores forehead, have the con-
 fidence of proclaiming their sin, like Sodom,
 and not hiding it? How will the Worlds
 Golems, that are impudent on house-tops?
 and the Ammons, that are kept at distance
 by no lines of nearness? the Reubens, that
 will parricide their fathers pleasures? the
 Heliogabaluses, the Sardanapaluses, that
 publish their wantonnesses to prostitute
 their modesty? How will the wickednesses in
 high places and persons hope for a covert
 apologie? will he not look upon these
 miscreants, and their mischiefs, with his
 bloody and enraged eye, and ride to the
 vengeance of them upon his pale horse? and
 smite these with his sharp Sword, and
 wound these with his envenomed arrow?
 will he not vex these in his sore displea-
 sure, and turn down the lees and dregs of
 sin upon these setled and daring sinners?
 who have no respect to the Holy one of Israel,
 who the godly have, *Isai. 17. 7. Though they have*
cast away the evil day far from them; and
though they say, no eye sees us, and conclude
that to morrow of sin shall be as this day,
and

1/4. 48. 4.
Jer. 3. 3.
Jer. 17. 1.
1/4. 3. 9.
Omnia prorsus
et in quendam
canosam lavi-
nam confluxerunt
flagitia nec
vel unum ei
vitium deerat,
Apuleius lib.
9. de Sergio
Galba.
Loquebar enim
leges spiritus in
illis predictis
exhortationibus,
de terribili sen-
tentia distincti
et extremi ju-
dicii, et dice-
bam, Quod nec
appellationis
remedio nec
supplicationis
suffragio nec
actione infatum
subsidiatur nec
aliquo restitu-
tionis beneficio
poterat atten-
tari, Petrus
Blesensis. Fr. 8.

Isa 34. 9.

and much more abundant. I say, notwithstanding all their braving and roystery, may not God bring a woe on these shadowing their wickedness with wings? *Isai. 17. 1.* May not God prove to these a *Lion of dilaceration*, and a Moth of corrosion? May not he bathe his whetted Sword in the blood of these Nobles and Great men, which are as the Constellations of Heaven, above the reach of earthly contradicting? Yes sure: for these fine and sinners, God may justly *Turn the streams of Nations into Pitch, and the dust into Brimstone*, and make the land as *burning Pitch*. And all this prefatorial to Hell, the last and unreleasable lodge of impenitent sinners: And this he will do to vindicate the perspicacity of his eternal eye, from which nothing is conclave; not the adulterers stollen pleasure, nor the Oppressors unjustified cruelty, nor the Curtizans impudent forcery, nor the Divines practical Atheism, nor the Lay-mans prophane Sacriledge, nor the learned mans *withholding the truth in unrighteousness*; nor the Nobles and Gentlemans persistence and confidence in wicked pleasures, and beastly sensualities. And when the eye of God is thus lift up to scorn the scorers of his Holiness, and to remove from them

otwith- them the pleasure of their eyes? How
 oyster, bitter will the remembrance of their folly
 ese sha be? and how anxiously will they reflect
 wings upon their wisdom, Knowledge, Greatness,
 ove to that hath perverted them, and curse those
 Moth o ravings of theirs, that are thus rewarded
 whetted with their own shame, & their Gods curse.
 les and O Lord, what a Hell will be in the con-
 onstella science of a sinner, when the fire of his tor-
 f earth- ment and anguish of his conscience shall
 ese fire be fed by the fuel of abused mercy, and
 urn the contradicted goodnes: and how shall it
 the dust aggravate his dolours, and burst his spirit
 as bur for very abhorrence, to see a poor Com-
 onal to moner, a soul that he would not breath
 odge of upon, look towards, or give a good word
 will do to, when this wretch, whom his lofty looks
 eternal thought fellow only to the dogs of his
 elaved flock, shall be fiducially quiet, and hope-
 re, nor fully couragious, to encounter death, and
 nor the shall have a seat at Gods right hand; when
 the Dis this great and wise disdainer shall be ex-
 y-mane truded Heaven, and intruded into the
 ed man place of Devils?

usness: Hearken to this, O ye Nobles and Great
 sistence men, that too often think of death never
 es, and till it comes, and are too often unprepa-
 the eye red for it when it comes; who ought to be
 e score the Lights of your Countreys, the Tutors
 ve from of your Neighbours, in all morral litera-
 them

E e

ture,

*Quid tibi &
 pauperi sacel-
 lano (superbe &
 Fatue) Tu emi-
 nentiam generis
 tui tuâ gravi-
 tate deprimis
 & conculcas,
 ille in medio
 suorum sanctis
 & honesta con-
 versatione pra-
 radiat. Petrus
 Bles. Ep. 3 ad
 nobilem Jactan-
 tem.*

*In compendium
 mittimus mala
 si presentia fa-
 cinus esse ju-
 dicia. Cassiod.
 Var. lib. 6. c. 24*

ture, the terrors of your ages Exorbitancies ; be not blind Guides to your seeing Countrey men, be not dead Flies in the oymment of Grandeur, cause not the way of Honour, and the worth of Blood, to be depreciated by your oblivion of, and contraition to God, but let this eye of Gods condescension, (in these distinguishing external mercies, exprest to you above others,) provoke your eyes to be lifted up to him, in holy gratitude, in humble love, in fixed faith, in exemplary charity: That you may expiate for the failings of some Great men, by the vertues of you Great men, that are Great and Good.

And that this Ye may do, consider the mercy of God ought to melt, and the patience of God to shame, you into this holy Justice to it and your selves. This the Apostle presses upon his *Romans*, Rom. 12. 1. *I beseech you therefore (saith he) by the mercies of God, that ye present your bodies a living Sacrifice, holy and acceptable to God, which is your reasonable service.* Where the Apostle enforces his argument on them, from not only his Apostolique condescension, in beseeching them whom he might command, but from Gods goodness to them, not barely in the mercy of his Ministry, which though he knew salvifique

to

to them, yet he magnifies not amongst them, but by the mercies of God, which are exemplified by *Godly sorrow wrought for sin, by defeat of opportunity in which, to commit it, by gift of grace to resist it, by confirming them in a constancy of good resolution.* I say, the Apostle does not only press them by these, which St. Bernard calls *the daughters of Gods great mercies*; but moves them to become Gods in their bodies fully, no member, no faculty exempted, freely (for thats offering our selves,) without any compulsion or mercenary respect; and this by holiness, tending to acceptation with him: From the consideration, that thus to do, is to be reasonable creatures, and thus to offer is to offer to God reasonable service: For if God made the bodies, and has honoured the bodies of men above other creatures, with the inhabitation of reason in them; is it not reasonable, that their bodies should be devoted to God, who is the giver of the life & lustre of their bodies, by the inspiration of their divine souls, to quicken their bodies.

And this Gods Spirit provokes *te* to in the conviction of your reason, and the convulsions of your conscience. That God has made you among Creatures, Men; among Men, Christians; among Christians,

De quatuor filiabus magna misericordia dictum est, quae sunt immisio amaritudinis, subtractio opportunitatis, virtus resistendi, & sanitas affectationis. Serm de Tripl. misericord. & quatuor meditationibus. Ostendis uno exemplo ei ritum alia perfecti per res solidiores quae ambris istis ex adverso respondent, Judaei offerunt corpus mortuum vos corpus vivum, id est, una cum corpore actiones ejus, nim agere est vivere. Grat. in locum Hostia vivens est corpus pro domino afflictum, Anselmus in locum.

Free-men; among Free-men, Noble and Gentle-men, are cogent exertions of mercy, in retributions to which, your lives are too short, your parts too low, your fortunes too narrow, to give mercy a suitable return; and when you do the utmost you can, and above, (as it were) your selves, if yet you are short of that you ought, how unlike your selves, and your just acknowledgements to your God, are of ye among Noble & Gentlemen who by Oathes and Blasphemies, Adulteries, Oppressions of poor Neighbours and Creditors, indiligence in your Charges, and heedlesness of Gods service, endeavour to provoke God to *determin your pace, which is yet as a river, and your righteousness as a wave of the Sea.* *Ijai. 6. 18.*

For when sins of Great men are enormous, Exemplary, Truculent, and the sufferers by them have no Earthly remedy, God takes them to task, and sets them home in the fatal return of them, which leaves them wretched, pittiless, remediless. For who shall gather, when he scatters? who shall bind up, when he breaks in pieces? who shall powre in Balm, when he causes the wound to rage, and the playster to be invalid? Remember, O remember, *He that has, waited that he might*

might be gracious; & been discouraged any longer to wait, that he might be gracious, *has a Fan in his hand to purge, a Fining-pot to try, a Hammer to break in pieces, and an Ax to hew down, impenitent sinners:* and such all will appear that are rather viciously Great, then virtuously Good; and then, what ever silence, your power, and mens civility favours here your vanities with, the Truth, the whole Truth of them then will out; and then shall ye appear to be the sinners whom the long-sufferance of God has not led into, nor kept in, continual repentance, nor work'd into amendment of life. O therefore forget not Saint Bernards Meditations, *Consider whence you came, and be abashed; where, and what you are, and be sorrowful, and perplexed; whether you are passing post, and be amazed, and tremble.* And, O Nobles and Gentlemen, having thus meditated of God, and approved your selves Candidates to his favour, you will be the better disposed to die comfortably, and appear in judgement courageously; to die in the comfort of God lived unto, is to prepossess God lived with: 'Tis to have a chaire of connexion between the upper and lower Worlds: 'Tis to be Magnetique (as I may say) of God into a Mans soul; and to

E e 3

breath

Isai. 30.18.

Jer. 15.7.

Mal. 3.2.

Jer. 23.29.

Jer. 51.30.

Unde veneris & erubescas, ubi sis & ingemisse, quo vadas & contremisce Serm. de primordiis mundi & novissimis nostris.

Primo dominandi spes in arduo, ubi sis ingressus ad sunt studia & ministri. Tacit. Annal.4.

breath out Hyperhumane Hallelujahs; 'Tis to contend and vye with Angels in comfort of condition, rapture of Intuition, and delight of permanency: 'Tis to be what God is, fixable on a Created stump, and improvable into an increated attainment. This is the true Nobility and Generosity that God designed, our nature little lower then the Angels: For in that he hath made us Kings and Priests to himself by effectual vocation, testified in an holy life and death; what has be done less then superiorated us to Angels, who are but ministring spirits to the Elect, and so under service inferiour to our Coparcenry with him in Sovereignty. This is to be in *Nazianzens* words, *ἐνδοξὸν ἐνδοξότατον*, *Nobles Indeed*, not in the sence that is ordinary in *μῦθος* καὶ *τάφος* ἐπὶ *τοιούτων*, as referable to ancient descents and inscriptions of Monuments of Ancestors, who hundreds of years since were men of renown, but as Nobles by vertue, and Nobles by the fear of God first in their own hearts, and then in in the effects of it, Piety in others.

O Nobles and Gentry, how zealous is my soul to bespeak you for Christs Virgins, whose Lamps he hath filled with Oyl of gladness above your fellows in Manhood? how great a present, and how welcome

Orat. 23.

a boon to my holy ambition would that Oratory be which might entice you to be Enamoured of Gods mercy, and winn you to be reconciled to Gods love, and grateful to his Sonnes condescension and bounty in his purchase of you? How doe I long to obtain a Starr-ships Oriency in Heaven, upon procuring though but one of you convert to God, upon this my humble address to you; and (I hope) my honest zeale for you. Be not heedless of your own good, who are so supplicated to be wise in this your day, for Eternity; fear not any undervaluation For this prudence, which hath the promise of this, and of the life that is to come. Consider that Golden saying of That Magnificent Heroique, *I care not much to be reckoned among the unfortunate, if I be not in the black List of Irreligious, and Sacrilegious Princes; no restraint shall ensnare my soul in sin, nor gain that of me which may make my Enemies more insolent, my Friends ashamed, nor my name accursed.* For never man served God for nought, nor are the Indempnifyings of the name against dishonour, and the soul against Hell fire, small attainments, or insuasive motives to love, fear, follow, and resign to God, our trusts for the obtaining of what is best for us.

*Eicon Basilic.
c. 13.*

E e 4

And

And in order thereto to do nothing that is contrary to, abhorred by, or inconsistent with, his Regency over, presence with, approbation of, remuneration to, Men and Things.

And that, *O Nobles and Gentlemen*, this humble Application may not savour more of a weeping and soft devotion, then of a solid reason, and preventive prudence; give me leave to offer my reasons for this Importunity. The first whereof is, to alloy the vanity of life, which though it be a bounty of God, and a delight of natures, yet is no other then a centre of Cyphers, which in their connumeration makes no summe of real consistence, or durable amount. For it is but a Termer to Gods pleasure, and in a great degree servile to every accident, the compliance of which therewith doth not more beautifie and sustain it, then the contrary does perstristate, eclipse, and nul the contents of it; which *Hegesius* the *Cyrenean* Philosopher did so accurately, and with such affectionate passions, set forth the miseries of, that Many to avoid them, laid violent hands upon themselves. Indeed there needs no fuller comment on the nature of life, then that curt determination of *Solomons*, which comprehends at once both
the

the summe of his own wisdom as a King,
and his own misery as a man, placed in a
world, *all the arrivals in which are but*
vanity and vexation of spirit; *vanity* in re-
gard of its Elementary composition, and
the tenuous connexion of sublunaries,
which are the arteries of its motion, and
the ligaments of its fastning; and *vexation*
of spirit, in order to that penal calamity,
both present and future, which, without
Gods preventing and condonating mercy,
betrayes man to merit, and delivers
man up to suffer for, while, for the enjoy-
ment of a minuits sensuality, and a few
years wander from his chief good, he not
only hazzards, but forfeits and incurs, both
the eternal loss of the best good, and the
eternal passion of the worst evil, Gods
displeasure, and the frustration of his ble-
ssed intuition and fruition.

Eccles. 1. 14.
Ch. 2. 9, 11. &
v. last.

In asmuch then as the vanity of life
treasured up in a Beauteous face, a Strong
body, a Learned brain, a brave Fortune,
interest in Favourites, Conquest of diffi-
culties, Enjoyment of ends, Evasion of
fears, Gratification of passions, Exemption
from Diseases, prosperity in Families,
accession to Honour, and the like; which
are the greatest attainments of life, are
difficult to come by, uncertain to hold,
vexa-

Πῶ γὰρ τὰ
 σίμυα κείνα,
 ἃ πᾶσι τοῖς ἀν-
 ἄνθρωποις ἐν τῇ
 ἀνδρείᾳ δόξαν
 ἔσται.

* Conciliorum
 maxima partici-
 pem. Plin. Nat.
 Hist. lib. 2. c. 12.

Preach. 9. 8.

vexatious to part with : which made him
 in Plutarch to cry out, *Where is the consis-
 stency and pride of Power ? where the great
 Lydian Monarch Crassus ? where Xerxes,
 who glutted Hellespont with his ships ? Are
 they not all passed and entombed ? is not
 their glory ingrav'd with their bodies ? and
 all the tumour of their Equipage vitiated by
 a putrid superduktion of more numerous
 Worms, who worry and feast upon their Car-
 cases.* I say, since* *Hyparchus* natures Coun-
 sellour, and *Endoxus* the Suns intimate, and
Archimedes the Worlds Operator, and
Solomon the Universal Librarian, since
 the Philosophers, Conquerours, Princes,
 Theologues, Artists of the several ages of
 time, are incinerated & remember nothing
 of their own, nor know nothing of our
 affairs, but are all after the favour, honour,
 pleasure, command of life, receded into
 silence, and laid asleep in oblivion, what
 a vanity is it to affect life, or any thing in
 it, impetuously ; while what is considera-
 ble in them, is so coy to obtain, so unfixed
 to prosecute ? Or, how can men wisely
 compose themselves to their service, under
 which no man is or can be free ; Or, la-
 ment for their losse, which are thieves to all
 that is vertuous, serene, and communica-
 tive in us

Yet

Yet thus are all the best of sublunary
 stories, and requests, vexatious and anga-
 rous to men; they disturb the mind, they
 impede the rest, they debilitate the ap-
 petite, they bedull the fancy, they distort
 the judgment, they trouble Friends, waste
 fortunes, corrupt Modesties, destroy Re-
 putation, deboyse Youth, seduce Age, in-
 fect the retirements, and entrench upon
 the devotions of men; and yet are not
 avoyded, but made the Mistresses they
 Court, the Altars they Immolate to, the
 Idols they bow down before, the Marks
 they aym at: when God wot all that
 these Dattisses, have ever in their mouths,
 as their repast and ditty, *I sing, I fare well,* Ἡδὴ καὶ
I rejoyce, is but a vain shadow, a ἰσχυρὸς καὶ
 trouble to get, a torment to keep, a labo- καὶ χαίρομαι.
 rynth to engage in, a lethe to live to, a
 loss to be everlastingly ruined for, much
 like the titillation of *Atepomarus* that
 vain Petty *Bellicose* King of France, who
 would not retreat warr against the Ro-
 mans, till he and his Army had lustfully
 satisfied themselves with the Wives and
 Daughters of the *Romans*, which he de-
 manded them to send forth to that pur-
 pose; when as, God knows, and Stories
 tell us, He and his men had their pleasure
 of Women sent out to them from the Ro-
 mans;

Yet

mans ; but they were but *she-slaves*, on whom the French men were so enfeebled, that being layn to sleep to recover their wasted spirits and enfeebled strength, they all a sleep were surpris'd by the *Romans* and slain. Thus, and thus only, are the snares of sense, and the pleasures of life, to be accounted of: True joy is terminated to vertue, and obtainable only from Supralunaries, *non capit has pompas humilis domus*; The low roof'd lodge of mortality entertaines no such Gyant-like joyes and altitudinous assurances: which Bernard phrases, *The hearts joy, not the mouths motion, the sense of the soules joy; not the sound of the lips agility, a consonancy not of syllables and ayres, but of wills and desires.* I confess to live, is the greatest and most acclamated naturall priviledge; 'tis that which is the great evidence of natures perfect work in us, and Gods vitall word to us; but if life be considered by the description of those that have clearest light into the discovery and realest experience of the result of it, it will appear, is but a vacillating transient futile thing. The wise *Eliphaz* in *Job* terms it a wind, *Job* 7.5. and *Job* in *Ch.* 24. v. 22. saies, *No man is sure of his own life.* And *David* tels us, *his life is spent in grief, and his years*

*Jubilis cordis
non strepitus
oris, motus gan-
diorum non so-
nus labiorum,
voluntatum
non vocum
consonantia.
Sicut Bernardus
Serm. 1. in
Cantic. Cantic.
Sunt ista bona
consequentia
summum bonum
non consumman-
gia. Seneca de
vita beata c. 15.*

in

sorrow, Psal. 31. 10. And King Solomon,
 who knoweth what is good for a man in this
 life, all the daies of his vain life which he
 endeth as a shaddow, Eccles. 6. last. And
 Iaiab professes his Age is departed, and is
 removed from me, like a Shepherds Tent,
 have cut off like a Weaver my life, he will
 cut me off with pining sickness from day to
 day, even to night will thou make an end of
 me, Chap. 38. v. 12. And when St. Paul
 tells the godly, that if their hope were of
 this life, they were of all men most miserable,
 1 Cor. 15. 19. What doth he less then di-
 vinitize this life into nothing of reall good,
 and true contribution, to good men.
 And therefore, if a man will only summon
 his own experience to enquire and ver-
 ify this, the result of that Justice which
 will do to it self, and its entrust,
 will confirm, beyond all scruple, That
 it is nothing but a Sea of misery, a Ren-
 dezvous of cares, a Mint of diseases, a
 Mine of dangers, a Rode of Misery, a
 path to Forgetfulness. Nor is any man
 happy further to live, then he lives to
 glorifie God, to oblige men and immor-
 talize himself; which they do best who
 honour God with their Honours, as David,
 Iaiab, Hezechiab, and all godly great men
 do to do, with their Parts; as the Pro-
 phets,

Eccles. 7. 14.
 Chap. 1. 11.

Epist. Philippo
Valeſio ante ope-
ra Gaſſendi.

phets, Apostles, Martyrs, Primitive Bishops and all Christian learned Clerks and Gentlemen, have, and ought further to do, and who oblige men by their examples, writings, and actions of vertuous Charity and diffusive goodness; in which none of late ages has deserved beyond the Famous *Pereskus*, who, if *Gaſſendus* do not Hyperbolize of him, was the true Pandora, that had the collection and amassation of all virtues in him, above the expression of any *Encomium* or Panagerick, and that not only because he was a *Mecenas* of Learning, but also that never did in his life any thing mean or little; which, because the most of men fail in, they ought to fall short of the glory of this Divinity. For since they live as beasts, not men; as Pagans, not Christians, whose god is their belly, whose glory is their shame, whose lust is their law, whose strength is their confidence, whose sensuality is their conscience, whose interest is their friendship, whose falshood is their wisdom, whose shift is their deceit, whose words are snares, whose looks are ponyards, whose actions are poysons, whose religion is rebellion, whose faith is faction; because they live in this riot against reason; and in this breach of the Peace of their Sovereign Lord the King

Bishops
and Gen
do, and
s, writ
rity and
e of late
Famou
t Hyper
that ha
y vertue
y Enco
only be
but en
mean o
of men
the glo
ey live
or Chri
whole
is their
vidence
, whole
alshood
their de
se look
oysons
faith is
riot a
of the
e King
o

Heaven in their souls. Therefore are
they to be strangers from the comforts of
the Almighty, and to be tormented with
guilt, before consumed with fire.
O Lord, what Monsters are we men? how
fatigue is even *Europe* in its production
of Satyrs, Oedipusses, Centaurs, Apes, Pea-
ocks, Lyons, Wolves, Serpents, Adders, full
of all Venom & Mortiferanism; which if re-
presentable to sober eyes, in that posture
and turpitude of action, in that evidence of
monstrosity and Peccant villany, wherein
God sees it, nothing but shame, amazement,
and horror would possess the seers or hear-
ers of that sad spectacle, and and dismall
narrative; Good God, when a man con-
siders, that God has bestowed upon man
a share of Divinity, and endowed his soul
with reason, against which he ought to do
nothing, it being the direction and line of
termination, and enlargment; that its
state the body is but the ring in which
the Jewell soul is set, and life the soyl by
which it is set off to a transparency: Now
that men of mortal bodies should have im-
mortal vices, and men of divine souls have
diabellish projects and designes to disho-
nour the divine excellency of it by, is
a strange Nonsense, and Manlefs brutish-
ness; yet such is the sinful eddy, and preva-
lent

Δὴν ἀνθρώ-
πων ὄντας
μικτὰς ὕμης
τὴν ἀνθρώ-
πιν φύσιν
ἐκείνην, μι-
τὰ θανάτου
ταῖς ἐχθρὰς τῆς
ὀργῆς ἐν
ζήτῳις ἐν-
μασιν. He-
trussio. legati
apud Dionis.
Halycarnass
lib. 3.

lent currant of life, that it bears every mortal down the stream of its vanity into the torrent of enmity against, and displeasure from God; if *Adam* should be presented to us in his innocence, environed with pleasure, attended with plenty, exempted from sin, consoled with a beauteous mate, priviledged with converse with God; and yet This great model of incarnate Divinity, This creature, that had the Prerogative to be the Viceroy of God; and had the terror of his Power, and wisdom, upon all the creatures, who durst not come into This persons presence; nor, into the view of his Majestique eye, nor deserve the rebuke of his terrifying voyce; or provoke the power of his armed hand; if this *Adam* that was this all, that God could put into the Power of the second, to himselfe, to manage; if *Adam* thus secured, thus accomplished, be considered, for all this tempted to, and prevailed by, the hising of a Serpent, that crawles on the earth, and licks the dirt, and the redness and sweetness of an apple, that God had reserved to himself upon the tree of Knowledge, separte from him, and inappetible in Justice by him) to forfeit all his primacy; and prelature, his pleasure and command, his natures custody from decay and his posterities sustentation in

Μακαριστος
 τὸ καὶ ἰνδαι
 μονίας ἀπορ
 σφαλεις ὁ
 ῥῆτα μετὰ
 Καλιγῆς ἐπι
 ποροῦ καὶ κακο
 δῶμονα ζῶν
 τῷ. Philo
 de Adamo
 In lib. de
 nobilitate
 p. 906.

Nec Adam de
 Baradiso des
 cendisset nisi
 delectatione
 deceptus esset.
 Sicut Ambrosi
 us c. i. lib. de
 Fug. siculi.

ry mor- perfection, and inputrefaction, and to make
 into the himself and all mankind in all parts, of all
 pleasure ages, to all purposes, miserable and sinfull;
 esented if, I say, consideration be had of this pristine
 d with instance of mans vanity, there will be cause
 emptied to conclude the life of man to be a vaine
 is mate shadow; the shew and semblance rather
 od; and then the truth of any thing to be desired to
 ivinity, have, or having to hold.

For, If the vanity of man in his thoughts
 conduct and life was so notorious in this
 none such heroique, who was not made man
 by the power of Mortall Generation, but
 by Miracle of almighty creation; the morn-
 ing Masterpiece of Gods Architectonique
 Power Wisdom and Goodness; how
 much more vaine and visible will the va-
 nity of men prove in their verticle and
 declination, when sin has led them from
 their central rectitude, so far, and so long?
 how will not only *Cains* murder, *Sampsons*
dalliance, *Dauids* folly, *Solomons* seducti-
 on, *Peters* fear, but also *Judas* his trea-
 son, *Julians* apostacy, *Cesars* ambition,
Alexanders curiosity, *Mahomets* impo-
 sure, *Arrius* his pertinacy; all the great
 and prodigious actors and actions of the
 severall ages of the world, anatomiz'd
 and ravelled out in the severalls of their
 projects, and particles of their rise, pro-

F f

cedure,

cedure, conclusion? how will these placed in rank and file, and brought to orderly and distinct triall, aggravate the life of man with sins, shifts, weakness, wantonness. and make man the Tennant of it, a pittifull and treacherous subject to reason?

Upon this survey of the Forrest of vanity mans life, the verdict of its Court of Aire, Jury would be very much abusive of him, and all that comes from him. How flat would his briskness, how effete his boasts, how inform his designs, how improper his instruments, how sinful his projects, how frustrate his hopes, how dishonourable his Reward? No insect more deformed, no stench more noysome, no Figure more Torvovous, no Spectrum more formidable, no rabble more unruly, no confusion more amazing, then the lives of men would be, if they were denuded, and a lecture of truth read upon the lymphatique vessels, the Cavous veines, the abstruce Meatuses, the Occult Fibres, the unriddleable Meanders of them. If men were so thoroughly possessed of the obligation of their duty, and of the dishonour of their non performance of it, according to the law of their being, and the requiry of their Principall, they would be athamed to live

*Qui vult ascen-
dere, non lata
saeculi, non
amara, non de-
lectabilia, sed
plena doloris
& fletus sequa-
tur. Sicut Am-
brof lib de Fuga
saeculi c. 1,*

live so little like, and so much unlike, themselves.

God sends man into this world to lade himself with the Gold and Silver of Reason in his Soul, and Religion in his actions. But he returns, as *Henry* the seconds Ambassadour from *Rome* did, with no Penny in his Purse, no *Pater noster* in his Prayer, having lost the assurance that Faith gives him, to call God Father, and parted with the Penny of Reason and Religion, that is of great price with him. And what has he in exchange? the Lead and Wax of Bulls, and Bawbles, much in sound, but little in signification; so that, if a sober man sits down & considers the Scepticism, Excentricity, and narrowness of men in their actions and lives; and views how greedy they are to taint and tarnish the virtuous fame, and durable consistence of their Persons and Families, he must needs wonder they should flatter themselves to be wise, under such burthens of sin, and in such engagements of madness. To begin a war with Heaven, to levy Subsidies on Gods Subjects, against him their Sovereign; to hope to thrive by Blood, Oppression, Parasitism, Adultery, Avarice, falsehood, is to make God not good, nor Great. For if good, he must hate evil; and if

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Nuncii vestri a Romana curia redierunt-exonerati quidem argento, onerati plumbo. Non multum indumentis aut evehionibus honorati. Blesensis Ep 41. Henricus 3. Regi.

*Beatus plane
quem delectatio
non revocat
quem voluptas
non inclinât, qui
ad inferiora
non respexit.
Sicut Ambros.
lib. de Fuga
saeculi c. 1.*

Great, punish it: And if God command Justice, Kindness, Chastity, Constancy, Charity, and Contentation; and has annexed his Blessing to them: then, because he is Just, he must prosecute the contrary to these with his Malediction, and disappointment: Yea the doctrine of Morality is so direct against these 'courses', that by the teaching of that, there is enough to decline Injury, love Rectitude, and value Contentation. For the Conquests of *Alexander*, the Tyranny of *Dyonise*, the Factions of *Rome*, the *Gottish* Irruptions, the attempts of *Solyman* the Magnificent, and *Mahomet* the Great, the discoveries of the new World, the Colonizing of Places uninhabited, which were the great actions of the Worlds curiosity and ambition: though they are good for mankind, as God over-ruled them by accidental advantages, yet in the nature of their intent, did but hatch the Cockatrice egg of a bird and brat of vanity.

Ask the conscience, survey the consequence of the greatest proficient in natures secrets and masteries, what he aymes at, by his restless and bold spirit, courageous heart, undaunted enterprises; and he will reply to you, to be talked of, feared in, esteemed for a gainer by them; and

and what's that above a vanity? when the Cream & skimming of that collection of courage and curiosity, serves but for a present to a curious eye, a flattered eare, an amorous touch, an enchanting tongue, of a temporary and blandiating mortall, whose pallate devours, whose train consumes, whose foot treads upon, whose prattle coggs away, whose fruition swallows down, the riches, power, delights, wits, labours of Men, Countries and Continents; and is not this vanity? and the life of its transaction vanity and vexation? When men of parts, person, ingenuity, success, grind in the mill of danger, and dive into the bottom of seas, to fetch thence that Pearl that serves only for a Mornings-draught, or a bodies Ornament, or a sacrifice to the insatiable Vorago of a Mercurial Philosopher, who if he had the Indias would exhaust them to feed his fancyfull intense expensive Fyre, which sooner finds out the bottom of his purse, then teaches him to find the Aurificating Elixar; and is not this vanity? Yea, when the gravity of Counsells, the wisdom of studies, the results of Negotiations, the force of Armies, the pleasure of Countries, the power of Governments, the prevalence of Words, the prudence

of Actions, and all that is additional hereunto, is but preparatory to death, and departure from his world, wherein we shortly, sorrowfully, sinfully live, is not life a vanity and vexation? And since the wisdom and power of the world with all its accumulable structures and artifices, are but to expatiate and adorn mans moment, that with greater pomp and more visible disgrace he may be outed his part of state and be passive to his resolution into dust; how vaine are our unquietnesses to start, pursue, and overtake those fugitives, that neither make us happy when we have them, nor miserable when we want them; *To live so as to have our life hid with Christ in God*, is to live above, and to be Lord over, the vanity of life.

And is this, O Nobles and Gentlemen, not worthy you most to think upon who are deepest engaged in and probably most responsible for the vanity of life? or can you but think civilly & kindly of him that is your Monitor to this that is so much your security, renown, interest? And that you may not take my report of the vanity of life, and the befeemingness of your considering it such, and as such providing against it; Be, O Gallants, consulters which *Solomon*, whose latitude of knowledge

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was a notable second to his Regal dignity ; by both which he commands his credit with his readers. *Truely the light is sweet, and a pleasant thing it is to behold the Sun ; but if a man live many years, and rejoyce in them all, yet let him remember the dayes of darknes, for they shall be many ; all this cometh to vanity, Eccles. 11.7,8. verses.* And our King *Solomon* the second, so experimentally confirms it, who after so long knowledge of the light and dark side of the cloud of Greatness, sets down this conclusion, *As to the last event, I may seem to owe more to my Enemies then my Friends ; while those will put a period to the sins and sorrowes attending this miserable life, wherewith these desire I might still contend, I shall be more then Conquerour thorow Christ enabling me ; for whom I hitherto have suffered, as he is the author of Truth, Order, and Peace ; for all which I have been forced to contend against errors, Factions, and Confusions.* Thus he. Whereupon I conclude, that if, as *Heliogabalus* measured the greatness of *Rome* by the many *Cobwebs* found in it, which being weighed after gathering, came to 10000 pound weight ; so we calculate the miseries of life by the Impertinent trifling vanities of it, there wilbe found such a mass of them that we shall be forced

*Eicin Basilic.
Meditar. upon
Death, cap. 28.*

to despise our selves who are so by sin deteriorated and impayred; which was the Sentence of the Preacher, *I said in my heart, concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts, for that which befalleth the sons of men befalleth beasts, even one thing befalleth them, &c. Eccles. 4. 18.*

SECT. XLIII.

Shews, That to think of God, Death, and Judgment, prepares to encounter with the varieties of humane state here in the World.

Ἄ δε ἡμεῖς
καλέμεν κατὰ
τὸ φθόρον καὶ
τὸ φθίσις ὁδὸν
μὴ δα, ταῦτα
ἐπιχρίτως κα-
λεῖται ἡμεῖς
τὸ φθίσις, μέ-
λη γὰρ αὐτῶ
τὸ φθίσις, &c.
Maxim.
Tyrius dis-
fers. 25.

MY second Motive to you, O Nobles and Gentlemen, to think of God, Death, and Judgment, is that thereby you may the better encounter the varieties of this your humane state; For though God himself be immutable, and hath a permanency of being, by reason of which he is compleat and indefectuous, neither capable of addition to him, or liable to subtraction from him; yet we men, and all things attendant on, useful to, and created for us, being compound, and Elementary,

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ary, are not only alterable, but are to be made reputatively compleat, and according to our capacity happy by those gradations and motions of ascenr and retror- sion which circulate our revolution and cursory circumambieney; and therefore inconsistency being our conditions punishment, and in a very full sence ascribable to it, we ought to arm our selves by patience, piety, and wisdom, against the motion and malevolence of it. This *Epicte- tus* makes the summe of all Philosophy, to be ready and prepared for every mission of Gods, good or evil; for let us look upon the best condition of us men, and we shall find it, not only unlike God, who is without variableness, and shaddow of turning, being the same yesterday, to day, and for ever: but even so unlike our selves, that to morow we are not what to day, nor the next day, what the antecedent, but are turned from one side to another, till we are turned topsie turvey, and our Proteus repeated change brings us captive to the unchangeable state of death.

Thus we pass from our first conception in the womb, to articulation, thence to further nutrition, thence to birth, thence to childhood, thence to youth, thence to Adulthood,

Σωζεναι δὲ
κόσμον αἱ ματὴ
κολαί. Ματ.
Antoninus
lib. 2.

Τὸ γὰρ φιλο-
σοφῆσαι τί
ἔστιν, ἢ χί πα-
ρασχυνάσα-
σθαι πρὸς τὰ
συμβαίνοντα.
Arrian.
Epicl. lib. 3.
c. 10. p. 285.
Edit. Holste-
nii.

Lege Doctissi-
mum Gatakerum
Annotat. in
lib. 2. Antoni-
ni p. 54, 55.

Adulthood, thence to Manhood, thence to Old age Declension and thence to the dust of death; and as our bodies, so our minds and manners vary, we first are discovered animate by motion then by invigoration, then by expression of our inward wants by extern Organs of notice; Then we mark what is said and done, then we imitate, then we enquire the reason, then we judge and improve, then we design and fabricate, then decline in Memory, and Counsell, and at last again are Children in Understanding.

Answerable to these are the stations and Agible terms of our lives, we are apprentices to Mysteries and Studies, before we become Masters, when we come to be Freemen we profess what we desire to live by, when we think our selves settled an accident disjoyns us; then we stop our leak by another Engine, which we hope more successful, but that fails perhaps *in the meridian or vespers of our lives*, when for the most part all Horizons are charged with thick and unpleasant vapors; and then we give our selves for lost yet God makes this shipwrack our port, this defeat our victory, this fall our rise; sometimes in youth we are Princes, and in age Peasants; in the summer of our lives Warriours,

*Omnia seculi
felicitas dum
tenetur amitti-
tur, imò ante-
quam tenetur
elabitur. Sicut
Hieron. in c. 38.
Isai. 6.
Sr. Hen. Woi-
ton p. 12.*

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ours and in the autumn Confessors; while
scattered and leud, undoing and un-
one; in poverty recalled, serious, pru-
ent; in sickness peevish, moopish, nasty;
in health, good humoured and neat;
while in counsel severe, and short of
speech; but in converse affable, and open:
low in the presence of Kings, beloved,
happy, affluent; anon discarded, out of
favour, despised, miserable; which well
viewed and considered, made *Seneca* cry
out of the instability of worldly things,
and resolve to keep vertue fixed what ever
in or neer man be volatile, which would
the ambitions of our nature circumsolve,
and by the restraints of them prevent
the Fate of their consequence, men of
great emulation would live more serene,
and dye more happy then they mostly
be.

*Humidorum
terrum circumsol-
binc inde rota-
tus Fortunatos
esse homines non
sinit.*

Lord, what a Pageantry is this sublu-
ary Greatness? what Regal and Pea-
santly, what wise and waggish parts does
it put men to act, whom it neither makes
ing Great by vice, nor keeps mean for
vertue? What Tennis-balls does it ren-
der men of great parts, and great births,
while it leads them to be what they are
not, and divests them of what really they
are? When *Flaccus Attilius*, the great Fa-
vorite

*Philos. lib. in
Flacium p.
988.*

*Longa aie
Pompeium
magnum ver-
sens radidit
Fortuna. Liv.
as lib. 9.*

*Turkish History
p. 550.*

*Turkish History
p. 180.*

yourite of *Tiberius*, falling into disgrace with his master, shall be bereft of his wits, and bemoane himself poorly, and with meanness of spirit shall wring his hands and complain, *How am I fallen, that was once the wonder of Alexandria and Egypt, how miserable is my condition, who am now to believe my prosperity was rather a dream, then a truth? I am deceived, my honours were rather the shaddows then realities of Good, and so as he bemoaningly proceeds.* When *Pompey the Great*, after the victory of 22 Kings in the East, and the government of the Roman Empire, shall yet at last be forced from all, and flee for his life unaccompanied and miserable. When *Tomombejus*, the great Sultan of *Egypt*, the first and the last that enjoyed the height of that command, when he who had warred so successfully, and settled himself so firmly, is assaulted and overcome by *Selimus*, and exquisitely tortured, yea, from being the glory of *Egypt*, become a captive and a scorn to the very Egyptians, raggedly cloathed, set upon a meager Camel, with his hands bound, led thorow *Caire* to be derided, and after all strangled with a Rope. When the great *Bassa Carambey* General of *Annicaths* army, when overthrown by *Hnwinades*, was taken

disgraced, taken Captive, and valued but at ten
 his wife's Duckets; when the fortune of *Amurath*,
 and with conquering all that he would, turned
 his hands and broke his heart upon the declension p. 331.
 that was of it; when *Scanderbeg*, who was the
 and Egyptian scourge of the *Turk*, and could not sleep
 who and for desire to fight him, and that with his
 rather arm bare; and that with such fierceness,
 that the blood often gushed out at his p. 434.
 lips; yet even this man must become
 a prisoner, and his dead body be ta-
 ken in *Lyssa*, and happy that *Turk* that
 and the could get any part of his bone to set in
 Empire's Gold: when *Techelles* the Hermite, who
 all, and was so fortunate a General against *Baja-*
 and miser the second, and all others, yet comes p. 473.
 to be burnt alive at *Tunis*; when *Belisa-*
 enjoyed the great Conquerour becomes ex-
 when he cecuted, and a beggar by the high-way
 and settled side; and *Dyonisius* the Tyrant of *Sicily*,
 and over a Musique-master for his living. When
 tortured we shall consider the examples in our own
 become Land, of *Henry* the great Duke of *Exeter*,
Egypt who married the sister of *E. 4.* driven to
 a mean such misery, that he was seen all tattered Camden in
 and, led and torn, and bare-footed, to beg for his Devonshire p.
 after all living in the Low-countries: And *Roger*, 205.
 the great the great Bishop of *Salisbury*, taken from
 the great a Maf-priest, and put in highest authority
 next King *Stephen*, and yet become so un-
 taken der

*And in Wilt-
shire 244.*

der his displeasure, that not only his Castle at the *Devizes* and *Shirburn*, were taken from him, with all his Goods, Moveables and Riches, but also he himself kept in prison so low, what with misery and hunger, that *between the fear of death, and torment of his life, he neither had will to live, or skill to die.* When to these we adde the Myriads of Examples of all ages, which have been tossed to and fro with various treatments, and in various postures of condition; we may and must conclude, that great is the variety of state, which God inclines Man to; exercises him by, and concludes him in; and that it is rather a wonder, that we have not more and greater, then fewer and less; Considering that our ingenuities are as Mutable from God, and as fixed to evill, as pravity assisted by Satan can provoke us to be.

When I consider mens restlessness to do mischief, and their impatience to be prevented it, I bless God that *Enstace* the Son of King *Stephens* Condition, to run mad before they enjoy the least of their ends; and after dye defeated as he did, is not the condition of such men. And when I contemplate the fast and loose that men are at with God; they will and they will not

*Holingbed p.
60.*

is Castle it not a Mercy that God makes not
 re taken their condition like a storm at sea, full of
 veables ridges and rollings, up and down, like
 kept in the rebounds and descents of a ball, band-
 and hum ed and touch'd by a vigorous arm against
 th, and a marble wall; or a brazen footing? was
 d will it not thus with the great *Nevill Tempt. H.*
 hese w Who though no King was, saith Mr.
 of all *Cambden*, above Kings, as who deposed
 and fro H. 6. a bountifull Lord and Master to
 in vari him, placed E 4. in the throne, after de-
 may and posed E 4. and restored H 6. engaging
 variety not only *England* in a cruell Civill Warr,
 Man to put himself in those troubles, that made
 him in him *stiled the Tennis Ball of Fortune*. And
 that we with *Cecilia* Mother to E 4. who saw *Ri-*
 a fewer chard D. of *York* her Husband, even then
 enuitie when he thought himself sure of the King-
 as fixed dome, and her Son the *Earl of Rutland*,
 tan canaine together in a field battle, and some
 few years after her Eldest Son E 4. en-
 to doe joying the Crown, deprived of it by un-
 be pre timely death; when he had made away
 the Son her second Son, and his own brother *George*
 un made D. of *Clarence*; after she saw her Son the
 air end D. of *Gloucester* aspiring to the Throne
 not the by the murder of his Nephews, and slaun-
 h I com der of his own Mother, with the greatest
 are r dishonour; and after he had thus impiously
 ill not obtained the Crown, she saw him slain in

Bosworth

Cambden Bri-
tania p. 570.

Idem p. 517.

Bosworth field, and those Her miseries (saith Mr. Cambden) were so linked together, that the longer she lived the greater sorrowes she felt, and every day was more dolefull then other. When, I say, these examples direct us to many of semblable import, how much to be admired is the patience of God that these smart and earthquake providences which shatter all about mens ears, and swallow them up in the rage of them, do not befall men oftner.

And therefore it is no wonder that the Spirit of God portraits our life as a *Passing* so *Job. 14. 20. Thou wastest away the things that grow of the dust of the earth, and thou destroyest the hope of man, thou prevailest for ever against him and he passeth; thou changeest his countenance and sendest him away;* so *Psal. 78. 39. As for man his dayes are as graspe as a Flower of the field si he flourisheth.* For the wind *Passeth* over it and it is gone, *Psal. 103. 15, 16. so Psal. 144. 4. Man is like to vanity, his daies are as a shadow that Passeth away, Nor doth the spirit of God Toul this passing bell over Mortall changes, but Rings it out to its utmost extent and note, of Proclamation, that this variety mans state is subject to; As the whirlwind passeth so is the wicked no more, Prov. 10. 25. No motion*

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more phrensic and celerous then that of an Earthquake, and a Whirlwind; yet thus is an impious life, as all mens is, associated; sin makes the earth quake under its burthen, and Gods Whirl-wind scatters the severalties of it, so that it is not consistent, but passes, as the chaff before the wind: so God causes the terrible ones to pass away, Isai.29.5. as the stubble that passeth away by the wind of the Wilderness, God scatters those that forget him, and trust in falsehood, Jer.31.25. As the morning dew, and as the early cloud passeth away; as the chaff that is driven with a whirl-wind out of the Floor, and as the smoak out of the chimney, so shall they pass, that are sinners more and more, Hosea 13.3,

This instability of terrene station purposely fitted by God, to welcome the better change to his, Heaven, made Saint Paul, and the other Apostles of Christ, with the Primitive Martyrs and Confessors, to account themselves Strangers, Pilgrims, and Wayfaring men here, to use the world as their diversory, but to lie loose from it, & long only for their Own Home, not anchoring in this rode of storms and calms, where ofner shipwracks then securities betyde them; for as in the case of sufferings they comfort themselves, that

G g

God

Nihil desperemus, nulli rei fidamus, cum videmus tot varietates, tam volubili orbe circumagi Plinius lib. 4. Ep. 24.

Δημόστρε, ὁ
 μὲν πρῶτος ἔλα
 μβος ἐν ταύ
 τη δυνυχία
 γένεσθαι
 Declam. 17.
 p. 477.

Ubi in exilio
 degenz frange-
 vctur.

God wils, either affectively, or permissively, all their contingents; and thereupon they relieve themselves with that spiritualized which *Libanius* brings in *Hippias* consoling *Demoſthenes*, *Thou brave man are in servitude, a base condition, much beneath thy merit and worth; O but Orator, thou art not the first brave person that thus has been dishonoured, nor shalt thou be the last, nor art thou alone.* If any man deserved of life, being by his vertue and prudence a singular Ornament to it, we may think among the Heathens *Xenocrates* was the very he, who though he had Learning, and Art of equivocation, and dubious speaking, and could regulate his steps so even, that none should perceive him tripping: yet was no double dealer, but so plain and upright that the Judges of his time made his word equally Sacramental with any mans oath; yet even *this man, that was so sincere and useful, did the Athenians sell, and that designedly, that grief of banishment should break his heart.* Indeed since God has made this Bisk of varieties, in which are hotch-potch'd high and low, sad and cheery, rich and poor conditions, the lot for our designment, we must accept of, and Magnanimously manage; knowing God the Lord

Lord of the Lottery, as well bounteous in his blanks, as in his prizes, both being his pleasures to his creatures, whom contentedness and submission becomes rather then repinings and moans : *For since Kings to day, to morrow may die*, Ecclus. 10. 10. and Clowns to day, to morrow may live to aggrandization, and the projects and resolves of men are never neerer defeat then when puffed up with the Timpany of mortall pride, to which God is professedly opposite, and which he mostly humbles by defeat and disappointment, (as he did in *Fransperg*, who commanding an Army of desperate Dutchmen, pertinaciously marching against Pope *Clement* the seventh, whom he threatned to hang, carrying a Halter with him in his Ensigne, but was taken with an Apoplexy, whereof he died, before he came neer either *Rome*, or the threatned Pope :) Because, I say, these anticipations are possible, and usuall encounterers of our resolutions relative to this world, various, insolid, troublesome, sinful ; how prudent is it to make the perfection of Heaven our ambition to ascend to, by the profession and action of sincere love, obedience, faith, reliance on God, to draw us by our change to his presence, and to the sight

*History Council
Trent p. 42.*

*Mundus dicitur
quasi undique
movens, est
enim in perpe-
tuo motu. Sicut
Anselmus lib.
1. de Imagine
mundi c. 1.*

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*Omnes virtutes
in gloria erunt
in actu, non e-
runt ibi habitus.
dormientes, om-
ne enim impe-
dimentum, om-
nis difficultas
omnis retracta-
tio procul erit
ab omnibus
virtutibus. Gu-
liel Parisiensis
c. 1 de virtutibus.
Sanctorum p.
309.*

*Pensa mi Frater sapissimè &
scio certissimè, quia quos allicit
dulcedo sæculi eos occupat &
germa amaritudo. Amicus hu-
jus sæculi est quicunque sæcu-
litos delectationis amicus est,
Sicut Anselmus Ep. 8. ad Hel-
vinum.*

(a) Exinamivit se, non formam
dei amittens, sed formam servi
accipiens. Idem in c. 1. Phi-
lip.

of the beauty and fellowship of the pleasure of it, where we may actuate those divine qualities that the varieties of our condition here deny the freedom of their activity to.

And therefore, since this world is so full of vanity, and mens states and conditions in it so vertiginous and unstable; how necessary is it to press the knowledge and reverence of God upon you, *O Nobles and Gentlemen*, whose Greatness is variable, whose Blood is capable of taint, whose wealth is casual, whose power is servile to unthought, unheard of accidents? How should ye, whom God hath made compa-

nions with his sonne in the order of nature, the badge whereof is a red Cross in a Field vary, sharp afflictions in a changable life, to follow the Sovereign of your order, and the Captain general of your Angelique band, *Thorough Honour and Dishonour, Good report and Bad report?* How becoming your selection is it, for ye to make your selves of no (a) reputation, (if to be vertuous and self-denying to a degradation be such; which if it be, it is a blessed one, above the

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opinionated Honour of self-magnification: I say) if Christ has thus exalted your nature in his condescension and exaltation, go and do likewise, after your proportion; manifest to him τὴν ὑπὲρ ἡμᾶς ἀγάπην ἡμῶν καὶ δούλῳ, as the Philosophers words are; your sincere love, hearty courage, invincible constancy; and by this procure your safe conduct thorow this world, to him who is ascended, and leads captivity captive in the next. This will be to avoid the dangers, and settle the varieties of life into their fixation. This will be to get that Peerless thing, which a great Statesman sought long for, followed hard after, but never could overtake in transactions of State, *Animas sapientiores esse quiescendo*. For, though Princes here in the world often do, and sometimes are constrained, their opportunities not being able to gratifie the merits of all their servants, let many of them lie like deserted Castles unguarded, unregarded, weather-beaten tattered; Noble in nothing, but in the Moss of time, and the Moulds of Bullets, discharged against, but repelled by them: Though, I say, this may be the *misfortune of deserving men, who yet are like those shell-fishes, which sometimes, they say, oversleeping themselves in an ebbing water, feel no-*

Lib. 7. Ethicorum. c. 1.

Magnus praedator qui ascendit in celsum captivum duxit captivitatem nec tamen abstulit quicquam sed magis ipse dona dedit hominibus. Sicut Bernardus, Ser. 1. in vigil. nativ. v. homini.
Sir H. Wotton in his Advertisement to the Reader.

Sir H. Wottons Letter to the Duke of Buckingham.

thing about them but a dry shore when they awake. Yet in Heaven, whither, O Nobles and Gentlemen, I hope, by the mercy of God, many of you will come, there will be, as no preterition of you, nor no separation from your glory; so will your glory keep your

Omnes virtutes erunt ibi in effectu & potentissimae, arduitate ac difficultate operandi omnino sublati, erunt itaque in conspectu actualitatis suae. Gulielmus Parisiensis c. 1, de trib. Sanctorum.

Ἐν ἀδελφῷ σώματι μετὰ τὴν ἰσχυρὰν ἰχθυοειδήσιν τῆς θεοῦ δόξης τὰ τῷ σώματι μετὰ. De corpore Christi Sicut Athanasius Orat. de Salutari adventu Salvatoris advers. Apollinar p. 648. Tom. 1.

virtues in constant actuation: And when you have considered this compensation promised and certain, your mortal varieties of state ought not so much to fear you to encounter with, as your immortal stability and unalterableness encourage you to overcome them. And is not God a good Master, and the thoughts of him a notable cordial to provoke you to despise, and carry you thorow whatever this life (which *Athanasius* calls a sequestration from glory) can inamour you with by its power, or discourage you in by its policy; which is nothing at all to a good man, whose treasure is magazin'd where nothing malicious or injurious can come; yea, in sight of which God will speak peace

peace by the voyce of consci-
ence, whose message is as sola-
cing as that to *Leo* the ninth was,
I think the thoughts of peace, and
not of affliction. For God makes
this World to Holy men what
the Father calls affliction, *The*
Schole of Vertue, the Safe of Na-
ture, in which are deposited the
Laws & Rights of it, the admired
shadows, the victorious Tree of
the Cross.

Shews, That by thinking of God, and the account Nobles and Gentlemen are to make to him, better preparation is made for Death.

THirdly, by this *ye Nobles and Gentle-
men*, shall the better prepare for
the suddenness and inevitability of death;
which, being the wages of sin, and the
doom of God upon culpable nature, is to
be expected till, and welcommed when it
comes; for alas what is life, which death
is the intruder upon, and the determiner
of, but a wind that soon passes, a vapour

Quantumlibet
enim vivas di-
vini, somnium
sibi esse vide-
tur, quod vixit
cum moritur,
non ergo lap-
savitatem ho-
mo hic habet,
ubi quandoque
moriatur est.
Anselmus lib.
de similitud.
c. 58,

presently dissipated, a tale ending while telling, a Flower in a moment faded; a Flash of Lightning, as instantly departed as darted; a bubble that with the least touch is prick'd and flatted; and when life so tender, and mercenary to every trifle, is trod upon by death, and trampled upon by its insultings; then all the Pageantries of mens visible greatneses, gives way to their recess into silence, and forgetfulness: the meditation of this *Epictetus* commends to men, as that which renders life not much to be desired, or death much to be feared; for in that life is rather lent and deposited by God with us, then given to us, as *Retrarchs* notion of it is; wisdom calls upon men to reckon themselves ever accountable, and to be willing to return it every moment; which is confirmed by holy *Moses*, whose desire for *Israels*, useful and practical good, was, *That they were wise to consider their latter end*; and I suppose upon this ground is that of the Wiseman, *Better go into the house of mourning, then into the house of laughter*; because the mourning house is disciplinary of mortality, and referential to that fatal period, which sin and sorrow, the two unhappy Twins of life, have set to them: Indeed sin is so natural to life, and so true

an

Μίμνησθαι ὅτι
ὁ πόντος ἔστι
ἡ δὲ θάλασσα
ἡ ἀνὴρ θάλασσαν
διδύσκαλος.
Euchyrid.

c. 23.

*Homo quippe
vita commo-
datus est non
domatus, sapiens
in hac vita sic
dies sicut a-
gere transito-
rias ut in fu-
tura dies ater-
nitatis inve-
niat Petrarch.
lib. 1. de vera
sapientia.*

alliance of sorrow, that it is not ordinarily possible to separate their conjunction, or to disanul their cognation. Hence it is, that because *we are all in the shadow of death*, life being but glittering death, and death as it were but ecclipsed life; all that man who is born, can look for here, is to die; that is, to ravle off the bottom of his daies, and to become what he was, when he was not man, that is, dust; and to the expectation of this, nature and experience do every day manifoldly summon and lesson him. For in that we see all ages, all conditions, all sexes, render themselves prisoners to death; how Noble is it to *die daily*, and to cherish life but as a present good not worth delighting in, nor proggng for, further then as the season to sow what in eternity we would reap.

*Job 10. 11.
Job 30. 23.*

Death being thus stated and certain, God has mercifully seconded Nature with his premonitions to man, how to encounter and overcome the force and fear of it; and that by not only meditating upon Gods decree, *For all men once to dye*, but also by pawling upon those written parts of Gods pleasure introducing to the maine conclusion; Thus we are told *of sorrows of death compassing us*, Psal. 18.

4. and of being in the valley of death, Psal. 23. 4. of being harassed with the terrors of death, Psal. 55. 4. Of being brought near the gates of death, Psal. 107. 18. before we sleep the sleep of death, and are not these notable Monitors to vigilance and excitations to watch against deaths approach to us as a thief in the night of our security, in the Moment of our unpreparation; in the midst of our dreams of dainties, dalliance and sensuall sinfulness? and ought not the possibility of this dismal approximation of death, in this moment before the next put us upon prayer to God to fit us for himself, by giving us new hearts, and forgiving us our old sins, that we may be living for him, dye in him, and after death reign for ever with him. Ought not the discovery of the truth, that man who is born must dye, Perswade us to live, and doe, and think, and dye as those who have Magnanimity, and are inspired with thoughts above fearing death; or charging God with indurable love, or determining goodness; For in that he suffers revolutions to be, he does not impair his power, or kindness, but improves them, as by them he makes way for the worlds Circumference, and the succession of the Elementary Vigour in its Specificque appearance

Ὁ Δυναμὶς
τὴν μόνον
ποῖω, μηδὲ
μονος ἀποπνῆ
ζωμαι εἰδὲ
κακῶς, εἰδὲ
ἐγκλωπῶν τῷ
Θεῷ, ἀλλ'
εἰδὼς, ὅτι τὸ
γενόμενον καὶ
φθαρεῖται δὴ,
ὃ γὰρ εἴμι
αἰῶν, ἀλλ'
ἀνθρώπος μέ-
ρος τῶν πα-
των. Arria-
nus. Epictet.
lib. 2. c. 5.
p. 179.

ance, and respective usefulnesse.
 Harken to this, O ye who pish at the
 day of death, and live as if ye were born
 ever to live, and never to dye, and be
 judged and Condemned for an evill life
 and an impenitent death: Consider this
the Nobles and Gentlemen, The mortality
 of whose ancestors has made way for
 your being and bravery; and since ye
 being born of corruptible seed, must be
 corruptible in your bodies, do not live as
 if you never meant to dye or come, for an
 evil life, to judgement. Can you hold
 out the feige of deaths terrours, and re-
 pell the force of his assaults? can you
 peep into the Counsell of the Almighty,
 and seize his judgments, for your prisoners?
 are your eyes all light, your feet all wing,
 your fingers all force, your weapons all
 Steele, your armour all proof? can you
 make time stand at your big words, or
 diseases keep off for your grim looks?
 Have ye the art to fix the fluency of life,
 wrapping up its motion in a punct of
 consistence beyond which it shall not
 stirr? are yee Masters of those millions
 of accidents that your sins have raised
 against, made mischievous to, and master-
 full over ye? Can ye corrupt the last
 Judge? *Can ye dwell with everlasting burn-*
ings?

ings? Can ye turn your sins red as scarlet to become white as Wool? Are ye stronger then he that made the world and all in it? Or wiser then he that rules the world, and all the concerns of it? Or durabler, then he that is from everlasting to everlasting? If thus ye be furnished, then reproach his 'Champion; Marshall your Forces, produce your Artillery, beat up the Drums, and sound the Trumpets of your defiance, and reverse the sentence of death by Force, and enact your priviledge from the fate and certainty of death: But if ye have less force to encounter, less prudence to regulate, less certainty to overbear and vanquish death, then death has to subdue you and your Fancied greatnesse, *Then kisse the Son of God, while you are in the day and on the way of life, to death; and so compose your selves in life against your change.* That your death may not become your torment, nor your dissolution your despair.

O Consider, God holds the glasse of time in his hand; and as he has appointed to every thing its season, so is it to act, and not otherwayes; and though in the course of nature, Youth has a larger Circuit, and greatnesse a probabler trench about

Ἄνθρωπος ἐν τῇ
 χλίει ἀδύλα
 τὴν αἰσθη-
 τὴν ἀνθρώπου
 ἀρχὴν. *Thucy-
 d. lib. 2.
 p. 158.*

Scarlet about it then age or meanness has, which
 ston. (as it were naked) exposed to every haz-
 and all ard; yet so can God errand accidents,
 es the and so leaven the advantages, that most
 ? Or surprise and detain you. *That they shall*
 asting *a miserable Comforters to you*, What de-
 ished, light do Titles, and Honours give to
 arshall the torture of the Gout? Or what ease
 illery, to Treasures or Mannors present to the
 Trum- vexation and anguish of the stone? What
 e the reliefe does the fame of strong, beautiful,
 enact beloved, Minister to the torment of a
 rtain- broken limb? or what comforts come to a
 ree to Gangreen'd body, from Fomentations of
 ulate, osts, and Baths of pleasure? Doe the
 quish calls of Conscience own suppling from
 e you fires of Musick, or the Hells of despair
 n kisse sap cooling from merry company? doth
 y and not God often reach *Pharoah's* power
 npose and pride, with Armies of Insects, and
 ange. mortify the First born of Countryes to
 your reproach the folly of Mortall insolence?
 r def- Could *Herods* Oratory, that spake him a
 God, free him from dying like a man, or
 s of rather like a beast? Or *Sclymus* the Firsts
 nted ambition, who vowed conquest of *Europe*
 o act, of *Asia*, not meet with a Canker that
 n the pulled him back to buriall? He that can
 Ciren- rise up death and envigour faintnesse
 ench *Cebelits* to be his Executioner upon the
 bout victo-

Turkish History
 p. 561.

p. 109.

*Mors timenda
non est quia
vita admittitur,
sed quoniam
acerba mors ni-
hil aliud est
quam vitae sce-
lerata Carnifex.
dictum Bruxilli
morientis ad
Senatum, Gue-
vara Horolog.
Princip. lib. I.
c. 6.*

victorious *Amurath*; and can dissell the subtilty of *Duns Scotus* by an Apoplexy which shall conclude his Learning with his life; he that is the Lord of life and death, and does whatsoever he pleases in order to life and death, he only is the Fountaine of content and the hope and happinesse of the Soul, and to him and to his joyes we are carryed by death, and hereupon because death is beneficiall to good men, it is desired, entertained, resigned to, by them with all chearfulness. The very Heathen said, *Death was not to be feared because it determined life, but because a bitter death was nothing else but the Executioner of a wicked life*; And Christians, inasmuch as Christ has by tasting death sweetned it to and victor'd it for them, ought to meet it at Gods time and upon his account, with joy and spiritual Triumph, as it is Vehiculary of them to Christ, as it is the conclusion of their sorrowes, and the buriall of their sins as it is the expedient that only can unite their hopes and feares, their faith with their fruition, whereupon St. Bernard writing to his friend, uses this Meditation *I would have thee if not escape, yet not at all to fear death, for a holy man, though he cannot sometimes avoid death, yet ever ought he*

beware fear of it; for if it be a good death which a good man dyes to sin and lives to righteousness, it is an ill fear that makes a man avoid, so Good an expression of Gods grace and mercy, the death of a holy man is good, for therest he hath from his labours, better for the change he hath of his life, his honour, his Company, his reward, best, for the security he hath against lapse or reverter of evill to him, whereas the death of the wicked man is bad in the loss of the world his Paradise, worse in the corruption of his Flesh, worst in the worm of conscience and fire of Hell which after it he must everlastingly be punished in. Thus St. Bernard.

And is death thus advantageous to good men, then is the thought of death the most necessary and healthfull theme, the soul at its senses can take Comfort from: must death come because it is appointed, by God the wages of sin? Must the second death follow where in the sting and horror of it, the first is not passed? Must the day of death be hidden from all men, that they may always be solicitous about it, preparing for it, expecting of it, joyfull at it? does it come as a thief in the night, in the cloud and umbrage of a condemned accident, with a potent and

*Volo te moriem
cisi non effu-
gere, certe vel
non timere, ju-
stus quippe
morietur, & si
non cavet,
tamen non pa-
vet, bona
mors si peccato
moriaris & ju-
stitia vivas,
Bona mors justi
propter requi-
em melior
propter novi-
tatem, optima
propter securi-
tatem, mala
mors peccato-
rum in mundi
amissione, pe-
jor in carnis
separatione,
pessima in ver-
mis ignis du-
plicis contritio-
ne. Stus. Ber-
nardus Ep.
104. ad Gal-
terum de Calvo-
monie.*

not

not to be refused errand, in the moment of thy Jollity, in the heighth of thy youth, in the glory of thy preferment, when all eyes are upon thee, & all tongues applaud thee, and all knees bow to thee, and perhaps all backs bear burthens for thee, in defiance of thy power, in Confront of thy Learning, in 'ruine of thy designs, without pittie of thy relations, without fear of thy fury, without diversion of thy policy? Will not thy bags buy off its execution, nor thine eloquence soften its stroak, nor thy bravery transport it to kindnesse, nor thy charms bind its hands, but with its rapacious claw it must seise, and by its mall burst asunder, the fabrique of soul and body? Must these things be without baile or Mainprize, or saving of the Contenement? Then, O then, what manner of men ought yee, O Nobles and *Gentlemen, to be in all Holy Conversations* & How ought ye to be tuned Heavenward, and as it is said of *Athanasius*, to have your lives, words, and works unisonous, full of harmony and concent, not jarring and combatting one with another? How ought your vessels to be pure, your lights to shine, your Lampsto be trim'd, your loynes to be Girded? How ought ye to anticipate deaths terrour by dying dead

Πάντα ἀλλή-
λων ἰχθυήσα
σιν ἐν λύ-
ρα καὶ τῆς ἀν-
τῆς ἀρμονίας
ὁ βίος ὁ λό-
γος ὁ ἀγών
καὶ αἱ διανοί-
αι &c. *Nazi-*
anz in En-
comio Atha-
nasis p 22

dayly in terrour to your lusts? How ought ye to take Heaven by force (as it were) while you live, for whom, if penitent, the possession is purchased, when you dye? what is the graves visage to one that is dead unto sin and alive unto God? What is the dissolution of Soul and body to him at any time, whose resolution is to make Christ his at all times, and to live no longer, nor other, then to please God alwaies, and to be pleased with Gods pleasure concerning him? How can the expiration of a Mortall life be troublesome to him, who lives as one born to, exercised in, assured of a most glorious and durable life, consequent to it: And this no man being possible to attain but by Meditating and living in a dayly exercise of Christian severity and fiducial Mortification; How important is it to presse upon the Memories and Consciences of *Great-men*, not to be infected with Pride, not to be buried in secular affairs, not to be glewed to and glutted with varietyes of pleasures? Happy that Prince that can say, I received my Life and Crown from God, and as I managed them for him, so I am willing to resign them to him: happy that Peer and Gentleman who can appear before God in the Coat armour of humi-

H h

lity,

*Quid caput Stro-
phioso aut Dra-
contario dam-
nas diademati
destinatum?
nam & Reges
deo & patri
suo fecit Jesus
Christus. Quid
tibi cum flore
morituro, habes
Florem ex vir-
ga Jesse, super
quem tota di-
vini spiritus
gratia requie-
vit. Tertullia-
nus lib. de Co-
rona Militia
cap. 15.*

*Parvi desectiq3
animi est de
subditis non
profectum qua-
rere subditorum
sed quastum
proprium. Sicut
Bernard. de
consider. lib. 3.*

Isai. 38. 3.

ΕΤΕΡΑΝ ΤΙΝΑ
 ἀποτὺν ἑαυτοῦ.
 Χὼν δὲ ἀθά-
 νατος, In vita
 Athanasii.
 Fortes fuerunt in
 bello non molles
 in sericis. &c.
 Si filius es A-
 postolorum &
 prophetarum
 & tu fac simi-
 liter, vendica
 sibi nobile ge-
 nus similibus
 moribus quod
 non aliunde
 nobilitatem quam
 morum inge-
 nuitate & fidei
 Fortitudine
 fuit. Sicut Ber-
 nard. lib. 2.
 consider.

lity, and dare to appeal to God for his Justification, *That he has walked before him with an upright heart, and desired to do the thing that was right in his sight?* Happy that Prelate who has deserved *Athanasius* his character to be a living and immovable Pillar of Virtue; whose life has bin a continual sermon of Moderation, self denial, charity, diligence, who has followed the Apostles, Martyrs, and Confessors, in their prayers and private agonies, in their care and tenderness to teach and keep together the flock of God committed to them, and whose Consciences on their death beds can solace them that they have preach'd and lived and ruled not for their own fame and pomp, but for their Masters honour, and their fellow labourers encouragement, and their flocks edification to life eternall: this will be the sweetest and takingst cordial to the departing soul to consider that their labour in the Vineyard shall have the penny of eternity, and their denying themselves for Christ shall be recompenced with Christs imparting his glory to them, and their taking up Christs Crosse in self contempt & self abasement shall return them a partaking in Christs crown and glory with him. Happy he and he only that can so live

live and so dye, that living and dying he may be Gods. Which the Meditation of death is a great furtherance to, because it both keeps from folly of action, and keeps in eye eternity of joy or misery, for in that lifes determination, gives entry to death, and that to particular Judgement, it is a high part of Christian Prudence to ruminate on death in the summer and brightest day of life, and by a quotidian view of it, to lessen the terrour, and usher in the treatment of it, by such diseases and other loosening of life from its basis, as God uses to make the access of death understood by us, and this whoever does will not only possesse his Soul in patience and prevent the exorbitances of his passions, (whose evolutions are not easily leuted home or whose tumours are not presently asswaged) but also settle in the mind, ready to leave the world, the sedatenesse of a prelibating Saint, whose earnest of heaven appears in a sensible senselesse of what is tumorous, troublesome, avulsive, and incongruous with his departing sublimity, God that has called his heart to heaven in the Divinity of its Love, having left the faculties of the soul, yet resident in the body, to expressions of themselves suitable to their origen, Office, and other cir-

H h 2

cum-

*Peregrinus ni-
mirum potest
facile occasione
viatici plus
quam oporteat
detineri
querendo &
pregravari
portando. mor-
tuis si desis
ipsa sepultura
non sentis, sic
vituperantes ut
laudantes, sic a-
dulantes audit
ut detrahentes;
imo vero nec
audis quod mor-
tuis est. Sen-
eca Serm. 7.
in Quadages.*

cumstances by which they subsist and serve the conjunction of soul and body, by reason of which they being dead to sin, and alive to God, in their option of dissolution as well as in their ligament of faith, and in their assurance of acceptance, rather are detained by, then living in or to the world; For the world being nothing to them but their prison, Death, which brings their *Habeas Corpus*, must needs be their joy, and Gods *Writ of Ease* their gratulation; for Men having set an end to all their desires, and seen a period of all their labours, by the enfranchisement of their departure, become from Earths vassals and lifes vassals, Gods freemen, yea Kings and Priests to God.

The just consideration whereof (if the dictates of pure nature and the assurances of Gods word had any power with men) would lenify the thoughts of deaths trouble, in the worlds adieu and the body and Souls dissociation, because the incontinuity of them does but resolve them into their respective Principle; the Body retiring to the dust from whence it came, and the Soul to God that gave it; Nor is any man happy in life further then he has provided for a good death; or in death, if he have not the testimony of a good, yet
of

of a penitent life; my meaning is, if before he dye the errors of his life be not expiated for in the palliations of his guilt, and Gods ignoscency of them, and in the acceptance of his sorrow and person with Gods agnition of him for a dyer in him, That is in the beliefe and assurance of his forgivenesse and filiation; which once had, the soul cannot but trample upon despondency, and bid defiance to despair, since Christ justifies it is too late for any to condemn, if life makes us debtors to nature, (the whole Creation being but as one lump of power and mercy mashed together in the common fatt and fate of vicissitude, and the providence and wisdom of God brewing us together till we work out the Lees of sin and nature and become defecate, or as neer it as the pleasure of our maker design'd us to arrive at, and by our respective proportions to auxiliat the productions and gradations of succession towards perfection) then to dye when we have lived our time, and out-lived our innocence by as many degrees as we have at all lived, is but the payment of our debt to nature and the surrender of our forfeiture to God, and we are to *account that a Good death, which not so much takes away as betters life,*

Hh 3

because

Bona morti qua
vitam non au-
feri sed trans-
feri in melius,
bona qua non
corpus cadit sed
anima suble-
vatur, rerum enim
cupiditatibus vi-
vendo non tene-
ri, humana vir-
tutis est, corpo-
rum vero simi-
litudinibus spe-
culando non in-
volvi angelica-
puritatis est,
utrumque ta-
men divini
muneris est, ut-
rumque exce-
dere, seipsum
transcendere
est. Sicut Ber-
nardus, Serm.
52. in Cant.
Cant.

because it does rather advance the Soul then
depreſſe the body; for to be in Soul an Angell
while in ſtate a man, is to be an arriver at
what ever God requires, and man can at-
tain to, in this under-age of Glory.

And, O Nobles and Gentry, If death be
thus Emolumental, if it be the Ladder
to heaven, if it be the diſarray of thoſe
uneasy harneſſings that ſin and life put up-
on you, ſuch as Job oft calls ſhaking of the
bones, Job. 4. 14. piercing the bones, Ch.
30. ver. 17. and David calls vexing the
bones, Pſalm 6. 6. If it brings no reſt to
the bones, Pſal. 38. 3. breaks the bones,
Pſal. 51. 8. if it ſtreightens the compaſs
and diſedges the Divine ſoul and its fa-
culties in their raptures and fallies, and
fill the heart with grief, the eye with tears,
and the countenance with wannenſs and
diſpiriting; then to be by death enlarged
and to have a ſeparation of a troubleſome

Pipebas antea O regia, anima ſed in
ſpecioſo carcere nunc immenſus
aether palatium eſt; videbas, ſed non
niſi per fragiles atque anguſtas cor-
poreæ Maſſæ fenſtras, nunc liberè
ſine tranſenna ſine velamine, audi-
ebas, ſed per ſinuſoſos aurium me-
us mortalium, & eos ingruos ſæpe
ſermones, nunc dulciſſimam calo-
rum Harmoniam, & æternarum in-
telligentiarum concenſus præcipis.
Ludovicus Fabricius in Ora. Inau-
gurali ſuper mortem Domini de
Saleſione.

match, and an aſſignation
of body and ſoul to their
proper Spheres, is to be re-
leased from both the labour,
and the guilt of ſin; and to
be in the road, and upon
the march to the Hercules
pillar, beyond which there
is nothing but hope of being
more

more, & belief of becomming more then you unclarifiedly are ; and is not this a great motive to be ready to dye , and to be advanced by dying well ; for as the Sea and the wind, and the stars, and the compasse, and the industry of Seamen, and the titeness of the ship, well rigg'd, & well steered, are all furtherances to the one attainment of the Port ; nor do men ordinarily come thither safely and seasonably, but by the subserviency of these, to the purpose and project of the mind , where the designs upon the port are united ; so neither does any man attain the Vision of God, the Clarification of his nature, the Comprehension of happinesse, but by the passe of death ; *Which lets us out of toyle, and combate, into pleasure, and quietnesse ;* And that not as pleasure and quietnesse is notioned here ; which is Planetary and moving, as well as tired with vexation and confusion, but as it is in *Gods presence, fullnesse of joy, and pleasure for evermore.* Thus shall a good death befriend the providers for it, who only have Confidence in, and comfort from it ; For though God did translate (a) *Enoch* without sight of death, as an example by himselfe of a Celestial man who (in a sort) lived above sin and was taken away without death ;

H h 4

yet

ἐπίπονος ἐν πολέμοις ὁ
εἶς, ἀμέπτως ἐν ἐσχάτῃ.
Suns Basilis-
us Mag. p.
229.

Habitatio ista
nec deserviret
hominibus ut
patria cum in ea
nullus nascere-
tur, nec deservi-
ret ut exilium
cum in ea nul-
lus exulare
mereretur. Gu-
lielm. Parisiens.
parte 1. de uni-
verso parte 3:
c. 48.

(a) Ἐλὺπν
δὲ μὲς μόνος
ὁ Ἐνδχ τὰ ἐ-
μὰ σκῆπτρα
ὑπὸ πείρας
πατήσας, ὅπ
μὲρ ὁ ὑπάρ-
χων τῆς εὖ-
σιως αἰωτέρω
γίγνεται τῆς
ἀποφάσεως.

Suns Basil Mag,
Orat. p. 65.

ol. 1.

yet the grave is the usuall Superfedeas to life, and death the Port of Mans march off; and therefore since nature, piety, and the interest of both, tends to death; to set your souls, *O ye Nobles and Gentry*, in Order to receive deaths charge, is to discharge your selves of being surpris'd, and to receive your charger and enemy with Courage; and by victorying his terrours, to be victors of the joyes consequent to it, which St. Paul intended in that Epinichion, which he athletarily chanted out, *I have fought the good fight, I have finisht my course, I have kept the faith; Henceforth is laid up for me a Crown of righteousness.*

I Tim. 4. 7.

SECT. XLV.

Evidences, that to meditate of God, and the great concerns of the Soul, is the way to come unto, and come off from Judgment Honourably.

MY last, and not least Argument to beseech ye, *O Nobles and Gentry*, to think of God and of the great concerns of your soules, is, that thereby ye may come

come off honourably in the day of judgement. For this indeed is the true end of a vertuous life, and of regular and exemplary actions, to appear happy, accepted, and approved of God, in that great day, when the secrets of all hearts shall be disclosed, the Cabinets of all Junctos rifled, the Legerdemains of all Politicos tryed, the seeming piety of the worlds Sanctimonists weighed, and the frothy Learning of the worlds flatterers repudiated; when God shall come with truth and terroure of judgement, with legions (a) of Angels, Armies of Saints, and summon the Juries of mens consciences to their impartiall verdict; when the elements shall melt and the earth be burnt up & the rendezvouz of all Creatures great and small, be, and the (b) Angels referr them to their respective Stations; when the persecuted Son of God, whose life was the scorn, and whose death and wounds are the curse of the lewd world; when the Saints, that have undergone the reproach of Christ, shall attend the Lord Jesus to judgement. and to give approbation and acclamation to his sentence: Then, Then to stand in judgement, *To lift up the head with joy, as those that have followed Christ in the regeneration,* and have not bin ashamed of him before

Τὰ καλά, τὰ
φαιλά, τὰ
φανερὰ, τὰ
καρυαίνα, τὰ
ρήματα, τὰ
πράγματα, τὰ
ἐνδυμήματα,
ταῦτα πάντα
φανερῶς εἰς
ἐξέλεστον τοῦ
πᾶσι κἀγαθ-
λοῦς καὶ ἀν-
θρώπου α-
φῶς ἀναλύ-
σαι. *Sicut*
Basil. Mag.
Epist. ad
virgin laps.
p. 755.
operum.
2 Thef. 1. 8.
2 Pet. 3. 10.
b Mat. 25. 32,
33.

Luke 21. 28.
Matth. 19. 28.
Matth. 10. 37.

Nil magis proficit ad vitam honestam quam ut credamus eum iudicem futurum quem & occulta non fallunt, & indecora offendunt, & honesta delectant. Sicut Ambros. officiorum lib. I. c. 26.

*AEs 24. 16.
Ezech. 9. 14.*

*Revel. 2. 17.
p. 28.
Revel. 3. 12.
Revel. 3. 4, 5.*

*Matth. 22,
Isai. 26. 1.*

*John 14. 1.
John 12. 32.*

before men; but have loved Christ more than Father or Mother, or House, or Land, or Honour, or Preferments, will be the privilege and peculiarity of Gods Jewels; To whose illustrations nothing is more contributive, then this day of Judgement; because it sets every being upon its own bottom, and gives every action its due testimony, and every actor his deserved essay. Therefore Goodmen look upon Christs second Advent Judicial, not Ministerial, as their Jubile, the restitution of Gods Kingdom of content, quiet and victory to his Israel, In which none can be bold, and added to, but Gods hidden ones, *Who have exercised themselves to keep a good conscience, void of offence, both towards God, and towards men; and who have mourned in secret, for their own and othermens sins; these are the contenders for, and obtainers of, the New name and the white stone; and the Morning Starr, these are to be pillars in the house of God. These are to be cloathed in white as Citizens of the supernall Jerusalem; for these, not Tophet is prepared of old, but salvation for walls and bucklers; These are they to entertain whom the Marriage feast is made; and on whom the wedding Garment is put; and for whom Mansions are prepared; and to glorifie whom,*
Christ

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Christ sits at his Fathers right hand; to draw them up to heaven after him; and to place them in Heaven, on the right hand with him. This is the honour that God does his Saints; the glory of whose translation and association adds not to God, who in perfection is unaddable to, undiminishable from; but the lustre that thence is reflected is purely remunerative to them who have bin in the holy warr with him against sin, Satan, and the world.

And, O Nobles and Gentry, is any thing so Magnificent and Royal as to compartize with Christ, to preside above Angels, to be released from a troublesome life, into a plenary vision, and fruition of good? Or can any change parallel this that changes a light and Lovelesse world, For a weighty and eternall Glory? And this the day of Judgement will devolve upon every particular *Worthy*, whose vessel, according to its receptivity shall be brimfull of glory, and stowed up with unutterable Comforts; and whose fidelity shall have the Test and Seal of Truth and Power for its Security and Commendation, which will be denied to those caytiffs, whose power has trampled upon the necks, and whose cruelty has rowled their Garments in the blood of Christs Martyrs and

Quod enim ibi honoratur & glorificatur non sua utilitas sed hominum scilicet cum sol videtur non ipsius utilis est, sed viventium, sic & dei glorificatio & honoratio tota perfectio animarum nostrarum in utilitate sue completionis, Gulielm. Paris. cens. par. 1. de universo par. 2. p. 799.

1 Cor. 4. 17.

Rom. 1. 18.

Rev. 6. 15, 16.

a wisdom 3. 3,
4. 3.

*Verus honor qui
nulli negabitur
digno, nulli de-
feriatur indig-
no, ad quem
nec ullus ambi-
et indignus ubi
nullas permit-
teatur esse nisi
dignus, vera
ubi nihil ad-
versus, nec à se-
ipso nec ab alio
quisquam pa-
tietur, ubi pra-
mium virtutis
est deus ipse
qui virtutem
dedit, ubi ipse
est & vita &
salus, & copia,
gloria & honor
pax & omnia
bona. Sicut Au-
gustin. lib. ult.
de Civitate Dei.*

and Confessors; and whose mouths have blasphemed Christs holynesse, and whose weapons have suppressed his Gospell: Yea, even to the Judases and Demases of Christs own Family; (those irreverend Clerks who have withheld the truth in unrighteousnesse, and have rejected the counsell of God in the Motions of his Spirit, and the convictions of their own Consciences :) When such Viragoes and Illuminates shall cry to the Mountaines, fall upon us; and shall beshrew themselves for very anguish as those in (a) Wisdom do? We fools counted his life madnesse, and his end to be without honour: How is he numbred among the Children of God, and his lot is amongst the Saints?) When these, I say, are reserved, for the Destruction of the great day, Jude ver. 6. Then shall the righteous lift up their hearts with joy and chearfulness, then shall their faces be cleansed from blubbers, and their eyes be wiped from tears; Then shall their ears be filled with transporting Ecchoes, and their living sincerity be compensated with unutterable comforts; the Judge, our Lord Jesus, shall own them his Members, and embrace them in his arms, and possesse them in his joyes, and confirm them in all the perquisites of his purchase, and in all the

the merits of his life and death, and say
unto them, *Come ye blessed of my Father* Math. 25.
inherit the Kingdome prepared for you from
the beginning of the world. This shall be
the Portion of those contemned and de-
spised ones whom the world vilipends, a-
buses, disgraces, casts out.

And therefore, O ye Nobles and Gentry, Consider your selves, and the advantages God has above others indulged you, and do not neglect your eternall splendour; think nothing small that God expects as the way to him, and will accept for worthy to dwell with him; be not solicitous of securing your honours and families against temporal diminution, while you take no provision, for your souls salvation, and your Gods blessing on your posterities; would ye share with Christ in his glory? inoculate him into the stock of your glory; be not ashamed of his Crosse, be not desiers of his humilitie; be not fighters against his prevalence, provide by prayers and tears, by self denyall and love-like meeknesse, against the siege of death, and the scrutiny of Judgement.

Nulla splendor gemma in omni praeputio ornata summi pontificis. Quoniam enim celsior ceteris eo humilitate anparet illustrior & seipso. Sicut Bernardus lib. 2. de considerat. ad Eugen.

Διὰ ταῦτα κατὰ τὸν μὲν ἕρπον ἀναμίσθας ἑλκεῖν καὶ νομίζον τὸ πῦρ ἡμέτερον

Which, because the wicked of the world do not, therefore are the thoughts and dread of Judgement so terrible to them: As God is not in all their thoughts, so

Nulla splendior gemma in omni praeipue ornatu summi pontificis. Quoniam enim celsior ceteris eo humilitate apparet illustrior & ferior. Stus Bernardus lib. 2. de considerat. ad Eugen.

Διὰ ταῦτα
καταργουμένων
μὲν ἑξῶν
ἀναμίσθου
ψυχῶν δὲ
νομίζον τὸ
πῦρ ἡμέτερος
δὲ θείας
θήρας τῆς
ἀγριότητος.
Nazianz.
Orat. 18 p.

Acts 14. 15.

Sicut Beatus
Stephanus vidit
caelos apertos,
ita ipse infer-
num, & Judam
& Cajaphum,
& Pilatum in
medio eorum,
& alios item
crucifixores
domini, & sibi
misero non lon-
ge ab eis locum
esse paratum.
Historia An-
golorum, Folio,
p. 943.

so neither is the account they are to give to God ever before the eye of their consideration: this makes the worlds *Felixes*, when they are discoursed to, of *Temperance, Right consueſſe, and Judgement to come, to tremble*, and either to wish, that affize not to be at all, or themselves not at all to be when the Sessions of it is, This does not only touch aci'dly, and with twitches of torment their naturall conscience, which yet has some part of it tender, and relucting; but it rends themselves from themselves, and makes an Earthquake that confounds all that is in them, and makes them dubious of their futurity in any thing but wo. *Venerable Bede* tells a notable story of a Monck who lived very prophanely, not observing any regularity, when his brothers were at Chappell he would keep in his Cell, when they were praying he was bousing, and delighting himselfe sensually; at last God brought sickness upon him, and then he had smittings of Conscience, and told his brothers in great anguish, that he had seen in a vision his future estate; as *St. Stephen* saw Heaven opened to him, & *Christ* ready to Crown him, so he saw Hell open, and in it *Judas, Cajaphas, Pilate*, and others, the crucifiers of our Lord & not far from them

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elixer,
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a place for his soul, full of horreur and
torment, And when Greatness is begirt,
when the delicate and proud mind of it
is thus gashed and sawed between hopes
and fears; when it feels the Gravel of
dispaire, fretting and wounding its tender
vessels, and knows not how soon the soul
of such fools may be required from them,
then it is bitter in tears, and sad in coun-
tenance, then it forbears feasting & keeps
a Lent too late, and knocks for entrance
when the door is shut; then these *Esaie's*
seek a place for repentance but are deny-
ed it; when as the Mourners for sin and the
Sealed for salvation, come into this fur-
nace of judgement for Triall and come
out of it with Triumph; they are not
only sure to be quitted, but to be blessed,
Isal. 1. 1. and that because they *have not*
walked in the way nor by the Counsells of the
ungodly; but because *their delight was in*
the Law of the Lord, and herein they exer-
cised themselves day and night; their
leaf, the lightest part of them, shall flou-
rish, and whatever they doe shall prosper;
when sinners shall not stand in the Congre-
gation of the Just, but shall be filled with
weeping and wailing for the torment of
the fire, that never shall extinguish; and
with gnashing of teeth, by reason of the
worm

ἡδὺ ἔταρ
ἀνασχύνον
παιδὲς πο-
νηδὺν εὐν-
ειδὲς. *Greg.*
Nis.

*Ibi erit fletus et
stridor denti-
um; Fletus qui-
dem ob ignem
qui non extin-
guitur, stridor
verò ob ver-
mem qui non
moritur; Fletus
ex dolore stri-
dor ex furore.
Sermone in Psal.
Qui habitat.*

Micha 7: 13.

*Ceterum regni
Francia id ju-
vis esse ut qui-
cunque servilis
conditionis pe-
dem in ea po-
suerit Mox li-
bertatem recu-
peret. Thuanus
volum. 1. lib.
11. p 343.
Heb. 4. 9.
Mal. 3. 17.*

worm that never dies, as St. Bernard on that place, *Matth. 24.*

And happy it is for good men, that they have another world to confide in, and rest upon; For (God knowes) here they have but cold comfort and hard usage, exposed to the injuries of power, the prejudices of envy, the censures of mistake, the extremities of want, the violences of death; but when the other world comes uppermost, when Martyrs and Confessors are court Cards, and they trump all the Diamonds, Hearts, Clubs and Spades in this pack of Cards, which is so much the game of our lives and the de- sport of this world; then *it is well with the righteous, for the fruit of his works are given him.* Then what the Duke of Guise re- plied to the Emperour's General, *D'Avila*, what (That whatever the Condition of the man- he complained of was, while in the field, now he was entred the bowells of France, he was free; for that France admitted no servility, or baseness of degree into it, but presently enfranchised whoever was com- rant in it;) becomes true with infinite advantages; when the day of judgment comes, then commenceth the rest of the peo- ple of God; then shall they appear Gods Je- wells, and be ranked as his sheep: then

shall

shall they sit to Judge, not stand to be Judged,
and cry out for vengeance on their male-
volent persecutors, who were deaf, when
to them they cryed for Mercy ; then shall
they acknowledge Gods promise, the
Basis of their faith, and his spirit the mo-
ver of their consciences, and his Word the
directory of their conversation; then shall
not only the Judge purge them, and their
fellow Saints rejoyce in them ; but their
own consciences, being the charter part
of Gods record, shall acquit them ; and
the testimony of that is instead of all wit-
nesses ; *For if our consciences accuse us not,*
then have we boldnesse before God ; O, I say
when a good conscience, which Saint
Paul glories so much in the testimony of,
bears witness of the Soules sincerity ;
what comfort and confidence thence re-
sults ? no tongue can utter, no melody
parallel, no thought conceive ; Fancy
what, O yee Nobles and Gentry, in na-
ture or art you can, the straines of which
are most hallucinating ; and the aires
most inebriating sense ; and by the kind
and pleasing raptures of it, forcing na-
ture from her Staple and leading reason
captive to their spoile ; let the Musick of
the Orbs and the Queristers of the aire ;
let the Syrens of the Sea, and the Nightin-
gals

Naib. 19. 28.

In quo enim
quemquam in-
venerit suus
novissimus
dies, in hoc eum
comprehendes
mundi novissi-
mus dies quoni-
am qualis in die
illo quisque mo-
ritur, talis in
die illo judica-
bitur. Stus
August. Ep.
80. Hefychio.
1 John 4. 17.
Rom. 2. 15.
c. 9. 1.
2 Cor. 13. 1.
1 Tim. 1. 5.
Heb 13. 18.
Τὸ μὲν οὖν
δύναμις γὰρ
αὐτῆς τῆ βίω-
σις ἀδικημάτων
δύναμις, ἀδικη-
μάτων πολλῶν ἔχει.
Dictionum An-
tiphras. apud
Stobaeum
Serm. 106.

gals of the Land ; Let the Lutes, Vyalls, Harps , Offerialls, be touch'd with the sweetest fingers that ever moved string, and follow the delightfulest notes that ever were compos'd ; Let them have all the advantages of the Naturall and Artificial Ecchoes, that the best artists can find out and highthen their prevalence by: Yet are all these nothing to the mirth and satiation of a good Conscience ; This is that inartificial light that burns bright, (not as those Roman ones which attended the urns and monuments of Famous dead men) but as that light in Heaven, which is ever in Oriency to bear witness to living worthies, giving their merits legibility and vindication in the deadeft and dismaleft night of Oppression & Misrepresentation : this is that name, *that is better then that of Sons and Daughters* ; eternizing them beyond Marbles and Pyramids ; and more invigouring them then thousands of Cordials : when a man can lead a life in the Sun-shine , and leave a life in the shade of a good conscience, he need envy no Monarch, exchange happinefs with no Favourite, vie pleasure with no Operator ; his all is in himself, 'tis Heaven compendiated and abridged into a devout breast ; 'tis the holy Spirits residence in a moving

Οἱ λαμπροὶ
τῆς συνείδη-
σιν ὑποφωτισ-
τὴν ἡμέραν ἀ-
ναστροφῆς ὄντας.
Greg. Nissen.

moving Tabernacle ; 'tis Gods Pot of
Manna, and his Rod in a Mortal cask, the
externity whereof may perish, but its e-
ternity is secure ; O the grace (saith St.
Bernard) of divine familiarity, O the di-
mension of this glory, O the Priviledge of this
Confidence, O the Prerogative of this com-
pleat security. This is the holy link that
makes God and holy souls inseparable, for
while they are in the exercise of a good
Conscience God is in them ; and when
they are exercised with sorrows for a good
Conscience, the glory of God rests upon
them ; and when an evill conscience con-
victs evill men and makes them mute,
John 8. 9. when it seares them as with a
hot iron, to utter lyes in hypocrisy, 1 Tim.
4. 2. when by the defilement of the mind
and conscience, nothing is pure Titus 1.
15. Then the life is a little ease, and
the spirit is ; *Inter eudem et mallem* ;
Ground to powder by distrust and de-
spair, then Minstrells will not lay *Satils*
evil spirit, nor solennesse secure *Cain*, af-
ter the murder of his brother, nor *Judas*
his thirty pieces bear down the rising of
the lights of his clamorous conscience ;
but that it shall break out and ruffle him
into self execution ; Thus God is said to
set mens sins in order before their faces ;
and to Muster them in rank and file before

O Familiarita-
tis gratiam, O
honoris culmen.
O prerogati-
vam securitatis
perfectæ. Serm.
8. in Psal. Qui
Habitat.
Si vis scire
quam nihil mali
sit in paupertate
compara in-
ter se vitam
divitis et pau-
peris, sapius
panget fidelius
rides nulla so-
licitudine con-
cuiunt, in alto
est. Senec.
inter excerpta.
Τὸ δὲ συν-
δὲς δὲ ἰον ἔλ-
κον. οὐκ ἔστι
τῆς ψυχῆς
τὴν μεταμέ-
νοιαν αἰεὶ καὶ
νύσσομα ἔνα
πολύων. Plu-
tarchus lib.
de Tranq.
animi.

Psalm 50. vi.

Gen. 4. 13.

Psal. 51. 3.

O lignum aridum & inutile
 eternis ignibus
 dignum. quid
 respondebis in
 illa die, cum
 exigetur à te
 usque ad ultimum
 oculi omne tem-
 pus vivendi im-
 pensum qualiter
 expensum. Sicut
 Anselmus.

Philip. Com-
 mune in vita.
 Caroli 8. Guis-
 card, lib. 1.

them, that they may be terrified before
 condemned. O the emphasis of that cry,
My sin is greater then can be forgiven me!
 O the anguish of that, *My sin is alwayes*
before me! O the pangs of Hell, that
 the worlds *Spira's* have, when God in-
 spires them with the fire of conversion, &
 immerses them in the water of contrition!
 no fiery furnace, no sulphurean bootes,
 no coats of brimstone, no pains, no
 wrack, no wheel, no athretick torture
 comes near the hell of conscience, ac-
 cusing, Judging, condemning, a remorse-
 lesse sinner; when God lets loose Satan
 to accuse, as well as the Flesh and the
 world to betray; nothing comes of it
 but confusion and horror: There was not
 in the world a wickedder man then *Alfonso*
King of Naples, whose delight was to mur-
 ther Noblemen, take forfeit of their honor
 and fortunes, lay grievous taxes on his
 people, and cruelly force them, as he had
 unjustly levyed them; God call'd his
 conscience up to torment him, so that he
 was mad day and night, and was possessed
 with such a fear, that he flew out of his
 Kingdome and cryed *France, France;* and
 dyed tormented grievously in *Sicily*: and
 our *Richard* the third, a little before his
 end, dreamed that he saw all the Dives

in hell hayling him in, and tugging him to pieces, which *Polydor* sayes, was no dream but the reall torment of his conscience.

Add to these, the torments, that *Tiberius*, *Nero*, and others have this way felt and bin made miserable by; and then it will be granted to be an unspeakable happines to have a good Conscience; and that to be the best array, and the adorningst Jewell in the day of doom. Consider this, O yee Nobles and Gentlemen, and be concerned to purchase this Jewell, if already ye have it not, and to preserve it, yours, if already ye have it; do not disturb the peace, disfigure the beauty, dismay the chirrups of it, by sins of premeditation, and malicious wickednesse, or by approaching too neer things forbidden; despise not the lectures of the least providence, or the intreaties of the least mercy, when it knocks for entertainment and admission, begs to have audience, and is by God directed to your amendment; be not obdurate to its meltings, nor querulous of its importunity, nor rude to its applications; be hospitable to your own good in entertaining these Angells who unawares bring the love of God, and the peace of your souls to

I i 3

you

Non esse somnium sed conscientiam scelerum, Polydor. Hist. Aug. in R. 3.

Filefac in Seldorio lib. 2.

p. 235.

O vere quietis locus in quo deus non quasi turbatus irā, nec velut disflentis cura prospicitur viso illa non terret sed mulcet, inquietis curiositatem non excitat sed sedat, Bernard. serm. 21. in Cant. Cant.

Heb. 9. 14.

Isai. 7. 9.

18. 3. 19.

you; Judge every good motion and every serious reproof a step to your conviction for sin, and conversion to God; *And by this purge your Consciences from dead works to serve the living God*; doe, O doe, what he commands, and he will perform what he has promised; *Believe, and you shall be established; repent and your iniquities shall be forgiven you*; Keep good consciences, and you shall be kept from the portion, of evill men; follow God in all imitable virtues, and he shall follow you with his comforts, and overtake you with his heaven: Forsake all for him, where he and the world are not accordable in your love and practice, and he shall give you all by giving himselfe, who is the owner of the upper and lower springs; keep your selves his virgins, and he shall crown you with his glories; for though the worlds confidents and servitors are often put off with poverty and discredit, yet those that serve the Lord are sure to be inheritors of the sure mercies of *David*, and the rich merits of *Jesus*, and of those glorious Mansions at *Jehovahs* right hand; for he whom they serve, he by whom they are to be judged, does accept their service, commend their constancy, ratifie their work, reward their sincerity; and that
by

by signally owning them members of his body, objects of his love, Jewells of his care, subjects of his bounty, instruments of his propagation, instances of his graces efficacy; and as vessels fit for his doles, prebendaries, thrones, Give them everlasting preeminence; amongst which favourites to be at the last day, is, *O Nobles and Gentry*, the great and only Philosophy man can attain to; let it therefore, I beseech you, become your study and emulation to excell in it, to know how to make the day of the Lord, *which is (a) darkness to evil men, light to you*, is more then to turn Copper into Gold, or Tinn into Silver. This is the call to the Mountain of greatnesse, be yee removed from your prejudice against, and opposition to Christ Jesus, and by faith to effect it; this is not only to subject your selves to God, but to subject devils to you; 'tis to cast out the devil of pride, uncleanness, Atheism, Rebellion, and to become pure, that ye may see God; and to become meek and lowly, whereby you shall find rest to your souls in God; and to be little in your own eyes, that you may be exalted with Christ, *who also made himself of no reputation; and thereby has obtained a name above every name, both in heaven and*

*Audiant hac
Pral. qui sibi
commisus sem-
per voluit esse
Formidini, uti-
litati raro, eru-
dimini qui ju-
dica: is terram
subditorum
maires vos esse
non dominos, stu-
dete magis a-
mari quam me-
tui, & si inter-
dum severitate
opus est, paternus
sit non Tyran-
nica, maies fo-
rendo patres
corripiendo ex-
tubearis. Seneca
Bernard. sermo
21. Cant. Cant.
(a) Amos 3.
18,*

Phil. 3:

that is the rock to build upon, the security
 to fly to, the anchor to be stayed by, the
 power by which resuscitations are made
 of things and men, past hope of recovery
 without him. *There is a memorable story of*
Walter Constable of Gloucester, who had five
sons men of especial note; yet every one of
them, were cut off by untimely death, after
four of them had succeeded to one another in
their fathers inheritance: And therefore,
O Nobles and Gentry; as my first design in
 this poor and plain discourse is, to be-
 seech your avocation from vanity, sub-
 versive of your families, and vitiation of
 your fames; so my conclusive application
 shall be to the same purpose: Let God be
 (O Heroiques) your chief aim, his love
 your Loadstone, his fear your wisdom,
 his purity your pattern, his patience your
 conviction, his law your delight, his poor
 your pitty, his reproach your ambition;
 when you are high in your own and others
 thoughts, Meditate on Christ higher, yet
 lower to merit for you, and to extend
 bounty to you; when your desires are
 irregular, moderate them by the stint that
 God has set, and desire rather the best
 things, which are not stinted, in which
 there is no excesse: when you think most
 of your families, think most of God, and
 sacrate

Camden Brit-
 tannia p. 611.

Consider this
 and follow it.

*Tibi vana mul-
ta in ipse tibi
solicitudinis
materia es Stus
Bernard. de
vita solitaria ad
Fratres de mon-
te dei.*

Gen. 15.

sacrate them by comprecating God to be whole
a principle of inextinction in them, and were
of indetermination to them; anxious by e
cares and subtile projects move some step ther
towards greatnesse, and often set it on a for
the Pinacle of the Temple, from which it while
has a vast prospect, and under which a sever
dangerous a precipice of Temptation; the o
but *it is the blessing of God that maketh and there*
keepeth rich and great; when he saies in grou
blessing I will blesse and in multiplying for st
will multiply thee, as he did to *Abraham*, and o
he blesses and multiplies with a witnesse paren
of this world in earnest, and the next in or th
promise. And when he sets his face to full, t
bring down the mighty from their thrones the f
and to level high thoughts, and proud inden
boasts? how does he blast with his breath, put t
and overturn with his wind? root up their
with his earthquake? drown'd with his Conc
overflowate? Mortifie with his plagues? textu
and baite to ruine with his every way and fi
let loose judgements upon the worlds fall b
greatnesse? while the instance of *Noahs* prove
ark (the lodge of all Creatures in their that v
species, though not in their Number) and f
which was secured against the waters spoile
leak, the winds blasts, the ladings over- his fu
burthen, and had the discipline of so ma- in th
ny, and so different natur'd creatures; the ju
whole

d to be whose feeding, nature, shape, tendency,
m, and were so repugnant; yet all they govern'd
anxious by eight persons, and kept in order ei-
ne step ther by no food, or food unusual; and in
t it on a sort contrary to their natures) I say,
which is while there remains this instance of Gods
which a severity & mansuetude, his anger towards
ation: the old, and clemency to the new world;
th and there will be irrefragable reason and solid
âies in ground to build upon God, all our hopes
lying for stability, so far forth as is good for us,
abam and ours; notwithstanding we see no ap-
parent probability of good coming to us,
text in or them; for to trust in God who is power-
ance to full, faithful, wise, good, eternal, is to have
trones the security of heaven and earth for our
proud indemnity, and to excell others (who
breath, put their trust in men whose breath is in
ot up their nostrils, or in Armies, Counsellors,
th his Conclaves, or what else of worldly con-
gues texture,) as far as heaven does earth,
way and fruition hopes. Many things here do
worlds fall between the *Cup and the Lip*, as we
Noahs proverbially say; and ordinarily the *Babels*
their that we build, in the pride of our hearts,
ber) and for the glory of our names, are the
waters spoils of Gods power, and the surfeits of
over his fury; and do not onely call us vain
o ma- in the designs of them, but miserable in
ares; the judgements upon us by them; because
whole

*Lege Bocharium
in Hierozoon.
p. 10. de Qua-
druped. in Ge-
nere.*

Nebu-

*Omnia autem
tentationum &
cogitationum
malarum &
inutilium fen-
estra oculi est.
Nunquam otio-
sus sit servus
dei quamvis à
deo seruius sit.
Sicut Bernardus,
de vita solita-
ria ad Fratres
de monte dei.*

*Ἰστοῦν γὰρ
τοῖς μὲν πα-
σι ἀδελφοῖς
τοῖς δὲ κατὰ
ἀξίαν μαρτυ-
ροῦν. Naz-
anz. in En-
comiis Atha-
nasia. p. 23.
ad finem.
Tom. 2.*

Nebuchadnezzar will be above God, God reduces him beneath man; and he that did not know what it was to be under God, was taught, what was fitter for him, to become a brute; so falls it out often with us in our wild Stratagems and monstrous contrivances, but never man that consulted Gods glory, in Gods Method, and by his line and square, ever built upon a failing foundation: he that aims at no more then how to please God, and to get above this world to him, and to leave the blessing of God upon what of his in this world he leaves behind him, cannot misse to be blessed in the kind he desires, and in a kind suitable to His magnificence to whom he is so loyal, and with whom so welcomely bold.

This is the Reason, *O Nobles and Gentry*, I first undertook the application to you; which as I earnestly beg God to blesse to your advantage; so I really desire it may be accepted by you, Considering that the motive to its publication came from that humble generousnesse, which the love of God and men excites in a sober and sincere Christian, who begs of God like *Athanasius* the property of those virtuous stones, the Adamant, which by stoutnesse retunds the force of Satans temptation and

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and mens insolence, & with the Load-stone draws the differences of men uncharitable to one another into a little compasse, and closes them up into a Christian oneness. These excellencies, that you may abound in, he begs of God, who desires not more to be happy himself, then to have the *Nobles and Gentlemen of England happy in the Conclusion of,* and in the consequence to, this their present Grandeur; which they can no better, or other way be, then by following what that Renowned Roman Orator Tully excites his contemporaries to, *by imitating those Noble Patriots, and Ancestors, who have done great and good deeds for the Publique, by obeying the Government, taking counsell for futurities advantage both in point of profit and glory, by accounting that most worthy praise and practice, that is most right and just, by spiriting their courages, from hopes suitable to their wishes, by bearing equanimously what happens crossely and unpleasing, by accounting their bodies made of elements, and servile to accidents, Mortall; and not delicating them; and above all, by Meditating noble Atchivements, and of gaining immortal glory the reward of them.* Thus Tully, and with that I end.

Quare imitemur nostros B. Camillos, Halas, Decios, Curius, Fabricios, Maximus Scipiones, Lentiles, Emilius, &c. amemus patriam, pareamus senatui, consulemus bonis, presentes fructus negligamus, posteritatis & gloria serviamus, id esse optimum putemus quod erit rectissimum, speremus quod volumus, sed quod acciderit seramus, cogitemus vero corpora virorum fortium magnorumque hominum esse mortalia, animi vero motus & virtutis gloriam sempiternam. Cicero Oratio Sextio.

FINIS.

ERRATA.

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